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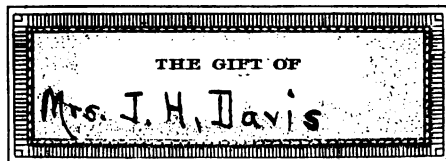
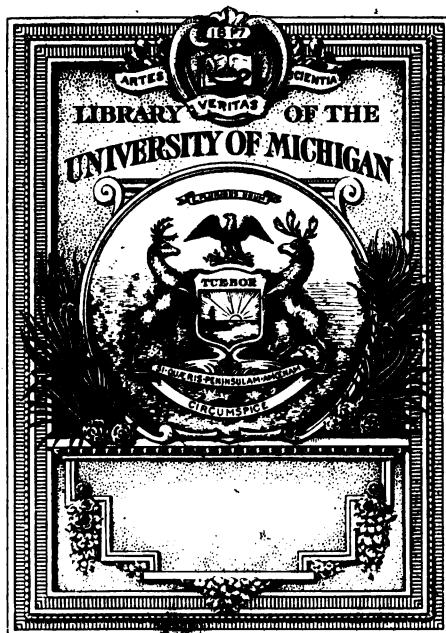
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NOTES OF CATECHISINGS

FOR THE USE OF
Clergy and Teachers.

COMPILED BY
THE REV. G. W. HERBERT.

WITH A PREFACE BY
CANON KNOX-LITTLE.

Revised and Enlarged Edition.

NEW YORK:
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1889.

THEORY OF THE EARTH

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Gift
Mrs. J. H. Davis
6-12-29

ABBREVIATIONS USED.

O. B. L., Our Blessed Lord.

B. V. M., Blessed Virgin Mary.

M., the Gospel of S. Matthew.

Mk., the Gospel of S. Mark.

L., the Gospel of S. Luke.

J., the Gospel and Epistles of S. John.

S., the Synoptists ; *i.e.*, the first 3 Gospels.

N. T., New Testament. O. T., Old Testament.

R. V., Revised Version.

Ben : Dom : Benedictus Dominus. Fr. Benson. Hayes.

The Psalms are quoted from the Prayer-book Version.

The Hymns are *Ancient and Modern.* William Clowes & Sons.

Miss. Anec., The Missioner's Manual of Anecdotes. J. T. Hayes.

Preach. Prompt : The Preacher's Promptuary of Anecdote. Griffith & Farran.

Cf., Confer. Cp., Compare.

3-18-33 SMC

PREFACE TO THE FIRST EDITION.

THE Notes contained in this Volume have been compiled by a London Clergyman of large experience in teaching the young, and they are now published in the hope that they may be useful to Clergymen and Teachers in giving instruction in Day and Sunday Schools.

It has been the saddening experience certainly of some Parish Priests that a considerable number of young people pass through long periods of Sunday-school teaching, and yet are in the end painfully wanting in a knowledge of the Christian Faith. This happens, probably, either because Teachers—however well intentioned—have been themselves uninstructed, or because they are possessed by the unhappy idea that vague and unconnected lessons in Scripture, especially in the Historical Books of the Old Testament, are the same as regular instructions in Religious doctrine and practice. The results have often been sufficiently saddening: *indefiniteness* in teaching has led to *inexactness* in knowledge—a fruitful source of many sorrows.

Sunday Schools, however, afford an invaluable opportunity, if wisely used, as in them many may be instructed whose necessary work hinders them from religious teaching at other times; but the

Church's *great* opportunity lies chiefly in the Day School: *there* there are teachers who have had the advantage of careful training, and the children are helped by the regular order and discipline, which can be more easily maintained.

These Notes, then, are intended as an assistance towards a *definite* and *systematic* course of instruction, and it is hoped that they may be of use to Clergy and Teachers in their own preparations for giving such instructions, whether privately or at their stated meetings. About a third part of one of the sections will probably be enough for each occasion, and furnish the Teacher with material for a lesson and the Clergyman with a subject for the catechising which may follow. It is not so much the *quantity* taught as the care taken in teaching it which is of importance. Most earnest teachers will know that to *tell* and to *teach* are very different things; truth merely *told* may appear dry and repulsive, truth wisely *taught* may be clothed with a vivid interest.

The Church guides us, (1), in the *order* of instruction by the regular division of the Ecclesiastical Year, and, (2), in the *subject-matter* by her injunction as to 'the Creed, the Lord's Prayer, and the Ten Commandments' (in fact, the Catechism); 'and all other things that a Christian ought to know and believe to his soul's health.' The Bible, of course, is a storehouse of Doctrine as well as a fund of example; and whilst we must remember that *the* important lessons to be learnt are the principles of the Christian Faith, still it ought not to be forgotten that the Old Testament is needed by way of illustration at the very beginning of the Creed.

It would be impossible to specify the sources from which these

Notes have been drawn. Some have been compiled from standard works, others from memoranda made in church on various occasions, with such alterations or additions as seemed best ; for the rest, thanks are due to the Revs. T. Bates, Ch. Bodington, Canon Body, J. M. Davenport, Archdeacon Dawes, Jas. Dixon, J. W. Horsley, Thos. Leach, W. J. C. Lindsay, A. B. Sharpe, and G. W. Barrington Simeon.

The Compiler has done his part with loving care, and he will have his reward if this Volume be useful to those in earnest in the great work of teaching the young ; for, after all, the most carefully constructed manual of instruction will remain a dead thing unless it be used by prayerful and earnest minds, and in constant reliance on GOD the HOLY GHOST. If so used it may be of real blessing. Sunday-school lessons, lovingly and carefully given, may do more than we often dream of, by laying the foundations of deep and solid convictions, to fashion the inner life of supernatural affection for our Most Holy Redeemer. The apparent hardness or coldness of mere dogmatic statement is seen to be only apparent where the Truth passes—as it ever should pass—through the channel of a loving heart, and is felt to be alive with life, sinewed with power, warm with tenderness—the very expression of the Mind of CHRIST. For, indeed, all the Truths of Christianity centre in and radiate from His Sacred Person : and to teach what He has revealed, and to teach it in His own spirit of diligent and self-forgetting Love, is in the best sense ‘to preach CHRIST,’ and to help in kindling in the souls of His Children that deep and lasting devotion to Himself which is the most fruitful and unfailing spring of a Christian life.

It is hoped that what is now issued is in faithful conformity to the teaching of the Catholic Church as presented to her children by the Church of England, and that by God's blessing this little Volume may assist in building up souls in 'the Truth as it is in JESUS.'

W. J. KNOX-LITTLE.

THE COLLEGE, WORCESTER,

Passiontide, 1884.

N.B.—Catechisings on any other kindred subjects, and corrections of those contained in this issue, will be thankfully received by the Vicar of St. Peter's, Vauxhall, London, S.E.

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I. The Creed.

ARTICLE.	APOSTLES'.	NICENE.	WHERE TREATED.
1	I believe earth	I believe invisible	Septuagesima.
2	And in LORD	And in made	Christmas.
3	Who was Mary	Who for us Man	"
4	Suffered buried	And was buried	Passiontide. Holy Week.
5	He descended . . the dead	And the third Scriptures	Easter.
6	He ascended . . Almighty	He ascended FATHER	Ascension.
7	From thence . . . the dead	And He shall end	Advent. 6 Epiphany.
8	I believe . . . HOLY GHOST	And I believe prophets	Whitsuntide.
9	The Holy Saints	And I believe one Church	5. &c., Trin. All Saints' Day.
10	The Forgiveness of sins	I acknowledge one Baptism . . sins	19 Trinity. 6 Trinity.
11	The Resurrection of the body	And I look dead	Easter.
12	And the life everlasting	And the life to come	Advent.

The Lord's Prayer.

To God's Glory	1. Hallowed be Thy Name.	[Our Father's.]	4 Epiphany.
	2. Thy Kingdom come.	[S. John, xviii. 37.]	Advent.
	3. Thy will be done.	[1 Thess. iv. 3.]	Whitsuntide. 8 Trinity.
For our Needs	4. Give us this day our daily bread.	[S. John, vi. 51.]	5 Easter. 7 Trinity.
	5. Forgive us our trespasses as, &c.		19 Trinity. 24 Trinity.
	6. Lead us not into temptation.		1 Lent.
	7. But deliver us from evil.		6 Fdibhany. 13 Trinity.

Scheme to Illustrate the Lord's Prayer.

Petitions.	Persons blessed by our LORD.	Their Blessing.	Gifts of the HOLY GHOST.	Deadly Sins and opposite Virtues.	Explanation in Catechism.	Words on the Cross.	Penitential Psalms.	Virtues.	Sacraments and Ordinances
Hallowed be THY name.	Poor in spirit.	The kingdom of heaven.	Wisdom.	Pride and humility.	I desire my LORD GOD, &c. that we may worship HIM, and	My GOD, my GOD, why hast Thou forsaken Me?	6	Faith.	BAPTISM.
THY kingdom come.	Meek.*	To inherit the earth.	Understanding.	Covetousness and liberality.	Serve HIM, and	To-day shalt thou be with Me in Paradise.	38	Hope.	Ordination.
THY will be done.	Mourners.*	To be comforted.	Counsel.	Envy and brotherly love.	Obey HIM, as we ought to do.	It is finished.*	102	Charity.*	Confirmation.
Give us this day, &c.	Hungry and thirsty after righteousness.	To be filled.	Ghostly strength.	Guiltiness and temperance.	And I pray unto GOD, that He will send us all things that be needful both for our souls and bodies ;	I thirst.	51	Temperance.	HOLY COMMUNION.
Forgive us as, &c.	Merciful.	To obtain mercy.	Knowledge.	Lust and chastity.	and that He will be merciful unto us, and forgive us our sins ;	FATHER, forgive them ; for they know not what they do !	39	Justice.	Absolution.
Lead us not, &c.	Pure in heart.	To see GOD.	True godliness.	Anger and meekness.	and that it will please HIM to save and defend us in all dangers, ghostly and bodily ;	Woman, behold thy son ! Behold thy mother !	130	Prudence.	Marriage.
Deliver us from, &c.	Peacemakers.	To be the children of GOD.	Fear of the LORD.	Sloth and diligence.	and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.	FATHER, into Thy hands I commend My spirit.	143	Fortitude.	Visitation of Sick.*
	* So transposed in Cod. Bezae, Cantab.	S. Matt. v.	Isa. xi. 2. Rev. i. 4. Ordin. Confirm. Offices.	See Litany, and Bp. Cosin.		* Heb. x. 9, 10.	Ash Wednesday.	* Quinquagesima.	Article 25. * S. James, v. 14.

3.

The Ten Commandments.

CATECHISM.		HOW BROKEN.	
Duty to God.		SUBJECT MATTER. <i>The Sublime Revelation of A Personal God.</i> Gen. xvi. 14. Margin.	
I. Know- ledge of God.	To believe in Him all with my { heart. mind. soul. } To love Him strength.	By Ignorance. Ps. xiv. 1. By Carelessness—no thought of GOD. 1 Thess. v. 6, 7. By Lukewarmness.	
II.	To worship Him. " give Him thanks. " put my whole trust in Him. " call upon Him.	When ought else occupies the throne of the heart. When we give nothing to God. When we neglect Eucharistic or other services. This is the first commandment with punishment. Because, 1. Its non-observance is outward. 2. Men punish for worshipping God:	
III.	To honour His Holy Name and His Word.	By rash oaths and vows. Irreverence in Prayer or Church. By light speaking on Bible, Clergy, or Holy things. By withholding Glory or Praise. Ps. lxxii. 17. This is the second commandment with penalty, because men use GOD's Name for their own credit before men.	
IV.	To serve Him truly all the days of my life.	By disregarding Holy Days : whether Fasts as Good Friday, or Feasts as Ascension Day. By neglecting Holy Eucharist (Acts, xx. 7). Worship, Prayer, or Spiritual Instruction. Cards, Accounts, and Revelings, S. Augustine calls the Sabbath of the Golden Calf.	
Duty to Neighbour.		The Reverence due to His Name.	
		The Hallowing Times to His Service.	
		We have next the laws of <i>Man's Life</i> , beginning with his Obedience from the cradle, going on to his	
V.	To love him as myself. To do to all men as I would they should do unto me. To love, honour, and succour my Father and Mother. To honour and obey the Queen, and all that are put in authority under her.	By disregard of the lawful wishes, customs, decrees, and order of Parents, Church, State, Employers, or Superiors. By being ashamed of parents, poverty, or birth.	

<p>(Private life.) To submit myself to all my (1) Governors, (2) Teachers, (3) Spiritual Pastors, (4) and Masters. (Public life.) To order myself lowly and reverently to all my betters.</p>	<p>By neglecting children's moral and religious education. By negligence in governing and correcting. By neglecting the welfare of those under our authority. By discourtesy to any. This is the commandment with promise. Eph. vi. 2. Because, 1. Age and infirmity are not always noble. 2. Reciprocity due, for all at some time are dependent.</p>
<p>VI. To hurt nobody by word or deed (a). To bear no malice or hatred in my heart (c).</p>	<p>Developed Life,</p>
<p>VII. To keep my body in Temperance, Soberness, Chastity (f).</p>	<p>His Purity,</p>
<p>VIII. To be true and just in all my dealings (b). To keep my hands from picking and stealing (d).</p>	<p>His Property,</p>
<p>IX. My tongue from evil speaking, lying, and slandering (e).</p>	<p>His Reputation,</p>
<p>X. Not to covet or desire other men's goods (g). But to learn and labour truly to get mine own living, and to do my duty in that state of life into which it shall please GOD to call me.</p>	<p>Ending with unselfish love toward his fellow man.</p>

a—g. The Catechism subdivides the second Table into duty to one's neighbour and oneself, putting all that pertains to the latter last.

For the several Commandments, see Catechisms (1) 81; (2) 35; (3) 26; (4) 91; (5) 24, 25; (6) 75; (7) 43; (8) 93; (9) 94; (10) 40, 73.

4.

Sacraments.

DEFINITION. 'I mean an outward . . . thereof.' *Catechism. Art. xxv. 1st Paragraph.*

SACRAMENTS are called THE EXTENSION OF THE INCARNATION, because each individual recipient is brought into closer communication with GOD through the Human Nature of O. B. L. by some divinely appointed human instrumentality.

The effects of the Fall are counteracted.

Grace is imparted for the particular purpose for which each Sacrament is administered.

By Sacraments GOD works invisibly in us ; they are the main channels by which all Grace flows into the soul from the Humanity of CHRIST, Who, as the Great High Priest, is the primary Minister of them.

'Under no name of Religion, be it true or false, can men be united, unless they be bound together by some fellowship of visible signs or Sacraments.'—*S. Aug.*

THE SUITABILITY of Sacraments to man's needs is evident.

1. From the condition of man's nature, of which it is a property to arrive at the mental and spiritual through the corporeal and sensible.
2. From the estate of man, who, by sinning, subjected his affections to corporeal things.
3. Because they preserve him from the superstitious use of sensible things, to which he would be prone, if altogether deprived of their religious use.

Thus by their means man is (1) Instructed, (2) Humbled, (3) Preserved from Sin.

We ask for Grace in Prayer ; we receive it through GOD'S Ordinances.

'Faith profits that man nothing, who, if he can, does not receive the Sacrament.'—*S. Bernard.* For though it is in the power of GOD to save men independently of Sacraments, yet it is not in the power of man to attain salvation without them.

SACRAMENTS have incidentally an EVIDENTIAL value as witnesses to the Faith. 'There they are unto this day' (like the stones in Jordan) witnesses of THE HOLY TRINITY, THE INCARNATION, THE ATONEMENT, AND THE RESURRECTION.

5.

Miracles of O. B. L.

There are thirty-three distinct miracles of O. B. L. recorded in the Gospels. Easily remembered, as the years of His sojourn upon earth. Known in Holy Scripture by the names of 'Wonders,' 'Signs,' 'Powers,' 'Works.'

I. OBJECTIONS to O. B. L.'s Miracles.

1. The Jews believed the acts to be wrought, but ascribed them to Satan. M. xii. 24. Making them 'lying' wonders. 2 Thess. ii. 9.
2. The Heathen either allowed them by adducing others of their own, or disparaged them by recounting others as also false.
3. The Pantheist identifies GOD with nature, and therefore asserts He would not alter His course. Thus miracles are *impossible*.
4. The Sceptic declares that the contrary experience of the majority of mankind is a greater evidence against a miracle than any that can be adduced for it, therefore miracles are *incredible*.
5. Others would ascribe them to O. B. L.'s greater knowledge of and closer affinity with nature.
6. The Rationalistic school gives a mystical sense to the miracles, accounting them beneficent, but natural actions, explaining them one by one in different ways.
7. The Historico-critical school make CHRIST'S Divinity and His miracles the Creation of the Church, not the Church the creation of CHRIST. His disciples were so infatuated with their LORD that they clothed Him with the miraculous.

II. ANSWERS.

- 1 and 2 ignore the *moral character* of O. B. L.'s miracles, and
- 4 the *moral evidence* on their behalf. See *Trench on Miracles*, 4th edition, p. 69.
- 3 Confounds GOD with nature, and ignores Him as Father of the human race.
- 5 and 6 would result in making O. B. L. an impostor.
- 7 is inconsistent with the actual history of the disappointment caused by the Crucifixion.

The greatest miracle of all, if looked at in itself, the Resurrection of O. B. L., is omitted here; because it is no miracle at all, if His Person is considered, for it is impossible He should be holden by death.

Miracles on earth are nature in Heaven. See Christlieb's *Modern Doubt and Christian Belief*. Lectures VI., VII., VIII. Eng. Trans. T. and T. Clark, 1883.

III. The thirty-three miracles are numbered in Dean Trench's chronological order.

Peculiar to Matthew, two.

8, Two blind men in the house.

28, Stater in fish's mouth.

" Mark, *two*.

24, One **D**eaf and **D**umb at **D**ecapolis. { three dd.

26, One **B**lind at **B**ethsaida. { two bb.

Common to Matthew and Mark, three.

23, Daughter of Syrophenician woman.

25, Feeding 4000.

31, Fig-tree withered.

Peculiar to Luke, six.

3, First draught of fish.

14, Widow's son at Nain.

20, Woman with spirit of infirmity. {

21, Man with dropsy. {

22, Ten lepers. {

32, Malchus' ear. (*Surgical.*)

(*Medical.*)

Common to Matthew and Luke, two.

11, Centurion's servant.

12, Demoniac in Synagogue, Capernaum.

" to Synoptists, *eleven* others.

Peculiar to John, six.

1, Cana wine. (*Manifestation.*)

2, Nobleman's son. (*Growth in Faith.*)

13, Impotent man at Bethesda.

18, One born blind.

29, Lazarus.

33, Last draught of fishes. (*Prophetic.*)

Common to all Four Evan., one only.

16, Feeding 5000.

Some may believe the Religion because of the Miracles.

Others may allow the Miracles because they feel the moral force of the Religion.

But without being illogical we may submit to Christ because of the combined force of the two ; for in Him both present themselves together, and there is a congruity between them : as we might accept a high Personage

Because of his credentials, and

Because of his deportment.

No one who has submitted to Him Whose Name is Wonderful could conceive of Him as not working Miracles.

6.

The Parables.

Two Debtors	L.	In this Scheme S. stands for Synoptists.
Sower	S.	
Tares	M.	The three Parables thus marked
Mustard Seed	S.	are taken from the most ordinary
Seed growing secretly	Mk.	agricultural incidents, and are of
Leaven	M. & L.	universal application.
Hidden Treasure	M.	
Pearl of Great Price	M.	The seven Parables that have
Draw Net	M.	reference to the Kingdom are
Unmerciful Servant	M.	found in M. xiii. See Cat ^g . 123.
Labourers in Vineyard	M.	
Pounds	L.	They are complemented by the
Good Samaritan	L.	only one peculiar to Mk., 'The
Friend at Midnight	L.	seed growing secretly,' which, as
Rich Fool	L.	we might expect, is psychical
Barren Fig Tree	L.	in character.
Great Supper	L.	The remaining six peculiar to M.
Lost Sheep	L. & M.	have reference to covenant rela-
Lost piece of money	L.	tionships or to the Kingdom.
Prodigal Son	L.	
Unjust Steward	L.	All the Parables in L. (except the
Rich Man and Lazarus	L.	Two Debtors and The Pounds)
Unprofitable Servants	L.	belong to 'the Long Journey.'
Unjust Judge	L.	ix. 51—xviii. 15.
Pharisee and Publican	L.	There are no Parables in J.
Two Sons	M.	Thus
Wicked husbandman	S.	10 are Peculiar to M.
Marriage of King's Son	M.	1 is " " Mk.
Ten Virgins.	M.	14 are " " L.
Talents	M.	3 " Common " S.
		2 " " " M. and L.

The First Six General Councils of the Church.

COUNCIL.	DATE. A.D.	UNDER WHAT EMPEROR CONVENED.	AGAINST WHAT HERETICS.	KEYNOTE OF DOCTRINE.	PARTICULARS.
1 Nicea.	325	Constantine.	The Arians.	ἀληθὺς. O. B. L. truly God.	318 Bishops present. S. Athanasius, as a deacon, spoke.
2 Constantinople.	381	Theodosius I.	The Apollinarians.	τελειῶς. O. B. L. per- fectly Man.	150 Bishops present. Nicene Creed enlarged.
3 Ephesus.	431	Theodosius the Younger.	The Nestorians.	ἀδιαιρέτως. O. B. L. GOD and Man, one Person indivisibly.	About 198 Bishops present.
4 Chalcedon.	451	Marcian.	The Eutychians.	ἀσυγχύτως. O. B. L. in one Person, having both Natures distinctly.	630 Bishops present.
5 Second of Con- stantinople.	553	Justinian.	Development of Nestorianism.		
6 Third of Con- stantinople.	680	Constantine Po- gonatus.	Development of Eutychianism.		

The Division of the Eastern and Western Churches dates from 680. A further breach in 1054.

8.

The Principal Martyrs of the Ten Persecutions,

A.D. 66-320.

'So we afterwards took up his bones which are more valuable than precious stones and finer than refined gold and laid them in a suitable place ; where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom for the commemoration of those that have already fought in the contest and for the training and preparation of those that shall do so hereafter.'—LETTER OF THE SMYRNÆANS. Quoted by Bp. Lightfoot—Apos : Fathers. Vol. ii. Sec : ii. p. 1065.

The Names of the Martyrs are in small capitals ; Place of martyrdom in Italics.

- I. Nero, Vespasian, 64-73. PETER, Ap : Crucifixion ; PAUL, Ap., Beheading, 66 ; NAZARIUS, CELSUS, beheading, 68. All 4 at *Rome*. MARK, Evan. Dragging with ropes, 68, *Alexandria*. THOMAS, Ap. Stoning and spearing, 73, *Meilapoor, India*. BARTHOLOMEW, Ap : Flaying and Crucifixion, *Albania*. MATTHEW, Ap. Evan : Spearing ? *Ethiopia*. SIMON and JUDE, App : *Persia*. ANDREW, Ap : Crucifixion, *Achaia*.
- II. Domitian, 95-96. JOHN, Ap. Evan., Casting into boiling oil. M. in will but not in deed. *Ante Port : Lat : Rome*. FLAVIA DOMITILLA, THEODORA, EUPHROSYNA, burning in bedchamber. NEREUS and ACHILLEUS, beheading. All 5 at *Terracina*.
- III. Trajan, Hadrian, 100-117. CLEMENT, Bp., Drowning in the sea, *Chersonesus*. IGNATIUS, Bp., Wild beasts, 107, *Rome*. SIMEON, Bp., Torture and crucifixion, 117, *Jerusalem*. SYMPHOROSA, torture and drowning. HER SEVEN SONS, Spearing and Butchering in various ways, *Tivoli*.
- IV. Marcus Aurelius, 161-178. POTHINUS, Bp., SANCTUS, MARTURUS, ATTALUS, Brutal treatment, Torture of fire and sword, Amphitheatre. BLANDINA, Tossed in net by wild cow. PONTICUS, Wild beasts. All at *Lyons and Vienne*. FELICITAS and her sons, Butchered in various ways after torture, 164, *Rome*. JUSTIN MARTYR, Scourging and beheaded, 167, *Rome*. POLYCARP, Bp., Stabbed at the stake, 166, *Smyrna*. CECILIA, Partial beheading, 178. VALERIAN, TIBURTUS, MAXIMUS, all 3 Beheading ; all 4 at *Rome*.

- V. Sept. IRENÆUS, Bp., Amphitheatre *Lyons*, and 19,000
Severus, OTHERS in *Gaul*. General slaughter in *Asia*.
197-206. Multitude in *Africa*. LEONIDAS (Father of Origen),
Beheading, 202, *Alexandria*. POTAMINÆA, in boil-
ing pitch. BASILIDES, Beheading. Both at *Alex-*
andria. PERPETUA, FELICITAS, SATUR, SATUR-
NINUS, REVOCATUS, Wild beasts, after various
tortures, 203 to 206. All 5 at *Carthage*.
- VI. Maximin, CHRISTIANS included in friends of previous Emperor,
235. Alex : Severus, fire and sword.
- VII. Decius, FABIAN, Bp., *Rome*; ALEXANDER, Bp., *Jerusalem*;
250-251. DIONYSIUS, Bp., *Alexandria*; BABYLAS, *Antioch*;
ALEX : COMANUS; all 5 Torture, fire and sword.
AGATHA, Brutal torture, 251, *Sicily*. CORNELIUS,
Bp.; LUCIUS, Bp.; Both beheaded at *Rome*.
- VIII. Valerian, STEPHEN, Bp., beheading, *Rome*. CYPRIAN, Bp.,
256. Beheaded, *Carthage*. SIXTUS, Bp., *Rome*.
- IX. Aurelian, LAWRENCE, Roasting, *Rome*. DENYS, Bp., 272 ;
Diocletian, CRISPIN, CRISPIAN, 288 ; all 3 in *Gaul*. VALEN-
and tine, Bp., *Rome*. MAURICE and THEBAN LEGION,
Maximinus, Butchered, 286, near *Geneva*. SEBASTIAN, Shot and
270-286. flogged, *Rome*. LUCIAN, Bp., *Beauvais*.
- X. Diocletian, GEORGE, Cut to pieces and beheaded, *Cappadocia*.
303. Martyrs of *Nicomedia*, Slaughtered, fire and
sword. JUSTUS and PASTOR (Youths), whipped
and beheaded, *Spain*. MM. in Britain ALBAN, Be-
headed. JULIUS and AARON, *Caerleon*. AMPHIB-
ALUS, *Redbourn, Herts*, and his 1000 Converts at
Lichfield. VINCENT, Torture, Rack and fire, *Spain*.
LUCY, *Syracuse*; DOROTHY, AGNES, *Rome*, Both
beheaded.

Persecution ceased in West. Renewed in East.

Under Maximin Daia, 306. BONIFACE, Beheaded,
Cæsarea.

Under Licinius, 320, CATHERINE, Beheaded. *Alex-*
andria. BLASIUS, and MM. of *Sebaste*, Torture,
fire, rack and beheading.

REV. CH. A. WELLS.

9.

Scheme of Religious Teaching.

Division I.

I. SCRIPTURE.

(a.) N. T. Outline Life of CHRIST.

Parables {	Prodigal Son*.	Miracles {	Cana.
	Ten Virgins.		Feeding 5000.
	Good Samaritan*.		Centurion's Servant.
			Lazarus.

(b.) O. T. Creation. Fall. Flood. Exodus.

Lives of {	Cain.	Noah.	Joseph.	} In outline.
	Abel.	Abraham.	Moses.	

II. REPETITION.

Creed. LORD'S Prayer. Commandments (*with simple explanation*).
*Parables marked**. Psalm xxiii. Hymns, 194, 169. [ation.]

III. DOCTRINE.

Baptism and Holy Communion, *very simply explained*.

Division II.

I. SCRIPTURE.

(a.) N. T. Life of CHRIST in detail.

Parables. Prodigal Son. Ten Virgins. Good Samaritan.
 Sower. Mustard Seed. Rich Man and Lazarus.
 Talents. Unjust Steward.

Sheep and Goats. M. xxv. 31-33.

Miracles. Cana. Feeding 5000. Centurion's Servant.
 Lazarus. Bethesda. Jairus's Daughter. Lunatic
 Child. The Gadarene Demoniack (Mk. v.). Man born
 blind.

(b.) O. T. Creation. Fall. Flood. Exodus. Tabernacle.
 Priesthood and Sacrifices.

Lives of Cain and Abel. Noah. Abraham. Joseph.
 Moses. Samuel. Saul. David. Elijah. Elisha.

II. REPETITION.

Catechism to end of Duty towards GOD.
 Psalms xxiii. and li. Hymns 157 and 206.

III. DOCTRINE.

Notes of Catechisings ; general knowledge of Catechisings for
 the year. Five subjects specially prepared. Explanation
 of Baptism, Confirmation, Holy Communion.

IV. PRAYER-BOOK.

Communion Service ; *general account of the Service*.

Division III.

- I. SCRIPTURE.
 - (a.) N. T. S. Luke's Gospel. General knowledge of Gospel History.
 - (b.) O. T. History to death of Joshua.
- II. REPETITION.
 - The Catechism, with explanation of Text.
 - Psalms xxiii., li., cxxx. Hymns 157, 206, 310.
- III. DOCTRINE.
 - Notes of Catechisings ; general knowledge of the year's work.
 - Eight subjects specially prepared.
 - Full explanation of Baptism, Confirmation, Holy Communion, Holy Orders.
- IV. PRAYER-BOOK.
 - Baptism and Holy Communion ; *full knowledge of the Services.*

Division IV.

- I. SCRIPTURE.
 - (a.) N. T. { General knowledge of first three Gospels.
 { Selected portion of S. John's Gospel.
 - (b.) O. T. Judges. Ruth. 1 & 2 Samuel. Ezra and Nehemiah.
 - (c.) General description of the Books of the Bible.
- II. REPETITION.
 - Catechism ; with full explanation.
 - Psalms xxiii., li., cxxx., xxii. Isaiah liii.
- III. DOCTRINE.
 - Catechisings for year. Twelve specially prepared.
 - Full explanation of Baptism, Confirmation, Holy Communion, Holy Orders, Marriage.
 - Nicene Creed explained.
- IV. PRAYER-BOOK.
 - Baptism, Confirmation, Holy Communion, Marriage Services fully.
 - General knowledge of Morning and Evening Prayer.
 - Fasts and Festivals of the Christian Year.

N.B.—It is not expected that all the above subjects will be learned in any one year. Teachers should choose as much of each of Sections I. and II. as their classes are able thoroughly to master. Sections III. and IV. should be taken entire, if possible.

Special attention should be paid to learning by heart in Divisions I. and II., and to explanation of Doctrine, Types, &c., in Divisions III. and IV.

So far as may be practicable, children should not be removed from any Division till they have thoroughly learned its work.

10.

Children's Office.

✠ IN the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I believe in GOD, &c.

V. O LORD, open Thou our lips.

R. And our mouth shall shew forth Thy Praise.

V. O GOD, make speed to save us.

R. O LORD, make haste to help us.

V. By one SPIRIT we are all baptized into one Body.

R. Let us hold fast the profession of our Faith without wavering.

V. Glory be to the FATHER, &c.

R. As it was, &c.

Hymn. (According to Season.)

Lection. Gospel, Epistle, or other portion of Scripture.

V. But Thou, O LORD, have mercy upon us.

R. Thanks be to GOD.

V. The knowledge of wickedness is not Wisdom.

R. Nor the counsel of sinners Prudence.

V. Glory be to the FATHER, &c.

R. As it was, &c.

V. The fear of the LORD is the beginning of Wisdom.

R. And the knowledge of the HOLY is Understanding.

V. The LORD be with you.

R. And with thy spirit.

Let us Pray.

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

Our FATHER, &c.

Collects or Litany.

Instruction.

Hymn. (According to Season.)

Blessing.

NOTES OF CATECHISINGS

I

Advent

Conscience

IS GOD'S MAGISTRATE WITHIN.

LEARN S. PAUL'S ENDEAVOUR, ACTS XXIV. 16.

- I. DEFINITION. Conscience is that which perceives and feels rightness and oughtness in moral *motives*; i.e. in choices and intentions.

To the Sailor on the sea of life Conscience is the magnetic needle, Reason is the chart.

Conscience is therefore man's final court of appeal.

Cf: *Joseph Cook's Mond: Lectures, 2nd Series. God and Conscience. Boston.*

Conscience is universal in mankind, also elementary and irreducible. It implies a sense of reverence and awe. Conscience therefore is Consciousness of GOD.

To men generally Conscience is GOD. Prov. xx. 27. This is not so, or there would be no *false* Conscience. Conscience is GOD's *Magistrate*.

REALITY OF CONSCIENCE. No more get rid of it, than of your reason. *Newman*.

DIFFERENT CONSCIENCES: *Good* Conscience, *Evil* Conscience, *Defiled* Conscience, *Seared* Conscience, but always Active.

The Conscience is enlightened from GOD'S *Word*, and by the HOLY SPIRIT.

II. PROCEDURE OF CONSCIENCE IN THREE WAYS.

- (a.) AS A RECORDER. Keeps a record of all past judgments.
'Thou thyself knowest that thou hast cursed others.'
Eccles. vii. 22.

GOD has His Book in Heaven. Conscience is the counterpart or Pass-book given to us. We compare the two by Self-examination.

We are tempted to obliterate; to do imperfectly. To forget the sins of youth. Prov. xxx. 12.

Wicked men surprised at the end. Miss. Anec. 138.

Ignorance of self a mark of reprobation.

1. Esau sold his Birthright, and expected the Blessing which went with it, because he kept no record.
2. Dives woke up in Hell being in torments.
3. Judgment Day Surprise, 'When saw we Thee?' M. xxv. 44.

In Bunyan's *Holy War*, Diabolus degraded Understanding and deposed Mr. Recorder, which is Conscience.

Whereas David when Penitent said: 'My sin is ever before me.'

- (b.) AS JUDGE OF WHAT WE SHOULD DO. Warns us whether we will or not. The *Will* is blind. When anything is to be done, it appeals to Reason, Reason applies to

Conscience.

Its *Light* is above the glare of *Imagination*. Its *Voice* above the hubbub of *Passions*. It will be heard.

Ahab's charge to Micaiah shewed the working of his Conscience. 1 K. xxii. 16.

- (c.) AS JUDGE AFTER WE HAVE ACTED. Conscience anticipates the decrees of GOD before they are actually spoken, *e.g.* Adam, Gen. iii. 10. Belshazzar, Dan. v. 6.

Joseph's Brethren twenty-two years after. Gen. xlii. 21.

Servant sent to her mistress' daughter 2s. 6d. in stamps, because fifty years before she had given away some meat and beer. *Wednesbury*.

N.B.—Recorder must rightly understand his duties. Must be informed and enlightened by

1. *Light of Nature.*
2. *Knowledge of GOD'S Law.*
3. *Example of SS.*

Misery of an Evil Conscience. 'Worm that dieth not, and fire.' Gen. iii. 10; iv. 5-7. *Miss. Anec.* 38, 261.

III. SOURCES OF ERROR.

1. IGNORANCE, that does not trouble to question.
2. NEGLIGENCE, of Self-examination.
3. PRIDE, that is above looking into, will not ask directions of Conscience.
4. SINGULARITY AND PRIVATE OPINION, that condemns others but not self.
5. INORDINATE AFFECTIONS, when the Passions choke Conscience.
6. COWARDICE. 'The fearful' are the first who are cast into Hell. Rev. xxi. 8.

II

Advent

Hope

WE ARE SAVED BY HOPE. Rom. viii. 24.

I. HOPE is the second of the '*Theological Virtues*' breathed into the Soul by the HOLY GHOST. The other two are Faith and Love.

GOD loves : Devils believe : Hope is a Virtue of *Man* only.

Hope like Faith carries in it the marks of imperfection, because neither can exist in Heaven where all happiness is perfect.
1 Cor. xiii. 10. Rom. viii. 24.

Hope is the desire of something *believed in* and *Loved*, therefore it is a kind of connection between *Faith* and *Love*.

Faith regards the *Promiser*, Hope regards the thing *Promised*.

IT SPRINGS FROM TWO SOURCES.

1. The want of something not yet enjoyed.

2. The experience of something tasted.

1. What hunger and thirst are to the body, that the desire after GOD is to the Soul. This is Christian Hope. Ps. lxxiii. 1-3.

2. The experience which results from patient perseverance in well doing (Rom. v. 4), and from tasting happiness. Ps. xxxiv. 8.

II. HOPE springs from a humble and penitent heart. The Poor have Hope. Job, v. 16.

Hope maketh men 'not ashamed,' *i.e.* renders them bold. Rom. v. 5.

Hope is a Helmet (1 Thess. v. 8) in a life of conflict, an anchor (Heb. vi. 19) in a world of storm.

But this must be a 'sure and certain' Hope, not a wavering one.

Physically, while there is life there is hope ; spiritually, while there is hope there is life.

A wavering and uncertain Hope does us no good. Jas. i. 6.

A Christian Hope need never waver, because JESUS CHRIST is our Hope. 1 Tim. i. 1. Col. i. 27.

He never can deceive or disappoint us, though He may delay. Hab. ii. 3. *Miss. Anec.* 120.

So we { Abounding in Hope through the HOLY GHOST. Rom.
must { xv. 13.
be { Rejoicing in Hope. Rom. xii. 12.
Becoming stronger in Hope. Is. xl. 31.

Especially while in this world, the valley of trouble. For He has 'given us this valley of Achor' (*i.e.* trouble) 'for a door of Hope.' Comp. Hos. ii. 15 with Josh. vii. 26.

Like Job, though He slay me yet will I trust in Him. Job, xiii. 15; xix. 25. Ps. xxvii. 3. Prov. xiv. 32.

Fear equals Hope without Desire. Fear may keep a man from sin and up to duty, but only Hope can make him a martyr or a saint.

Hope helps to persevere, for it is a Virtue of life to come, it *abideth*. 1 Cor. xiii. 13.

The substance of what we hope for is a present possession.

Hope in GOD not only renews our own energies, but stimulates our efforts in behalf of others. By it we are enabled to see in every man a possible Christian, and in every Christian a potential Saint.

III. THE OPPOSITES TO HOPE are three great *sins*.

1. PRESUMPTION. Trusting in our own power without *fear* of GOD. *Miss. Anec.* 214.

Doing wrong things and shutting one's eyes to necessary consequences.

2. INDOLENCE. By which Hope is put in the *wrong* place, *i.e.* the *present*.

The worldly man tries to get his *rest now*, whereas he should hope for 'the rest that remaineth.' Heb. iv. 9. Like a child crying for unripe fruit.

Those who call themselves 'waiters on Providence' are often 'gamblers in Chances.'

Indolence prevents our working out our Salvation. M. xxv. 18.

3. DESPAIR, which comes from disbelieving in GOD's power and will to help us.

The greater and higher our hopes, the holier and higher will be our lives.

Saved by Hope.

Story of a wreck. A Father clinging to a spar and holding his little boy, becoming exhausted, told the child he must give up. 'Don't,' said the child; 'hold a little longer, it is Sunday morning, and they are praying for us in the Litany at Church.' So the Father held on. And then a sail appeared in the far distance; and this further ground of Hope enabled him to hold still longer, till they were saved.

Advent**III****Death**

HYMN 23, 3.

- I. ONE THING CERTAIN FOR ALL. Eccles. iii. 20. [Except Enoch and Elijah.] *Wise and foolish*. Ps. xlix. 10. *Old and CHILDREN*. *Miss. Anec.* 67.

(a.) THE END OF THIS LIFE. Job, xiv. 1, 2. *Miss. Anec.* 85. Leaving all behind us. 1 Tim. vi. 7.

Arabian proverb : 'Our last robe is made without pockets.'

(b.) THE BEGINNING OF ETERNAL LIFE.

Cf. Jordan, dividing Promised Land from Wilderness. This not fully known before CHRIST came, only surmised.

[Cf. Sadducees, L. xx. 27, &c. Acts, xxiii. 6-10.]

2 Tim. i. 10—Cf. Job, xix. 26.

Death and Resurrection a Law of Nature.

Cf. Burial Lesson. Flowers on graves, rich crops on Battle Fields, are death of one form of life but the birth of another.

- II. THE PENALTY OF SIN. 1 Cor. xv. 22.

[Necessary, not arbitrary penalty. Sin is the disease, the result is death. Cf. a watch. If one wheel breaks, the whole stops. So rebellion of will disorganized human nature.]

Therefore, where sin is there is death. Crowning Example, the Death of JESUS, but Sin not His Own.

- III. GOSPEL. JESUS GOING TO HIS DEATH.

A type of life, which is a journey towards grave. Our journey must be like His.

(a.) HUMILITY, the root of all virtues.

(b.) CLEANSING. Temple = soul : money-changers, &c. = sins. [Epistle, 'cast off,' &c. Collect.]

Sleep—a type of death in CHRIST, implying resurrection.

Waking to new life. 'Cemetery = sleeping-place [this meaning solely Christian]. *Miss Anec.* 66. J. xi. 11.

1 Thess. iv. 14. Acts, vii. 60.

Preparation for death like preparation for bed. Prayer, repentance—always dying, therefore always preparing.

Hymn 333, v. 3, second half.

Advent**IV****Judgment**

HYMN 52, v. 1. M. xxv. 31—end.

- I. (a.) PARTICULAR—at moment of death. Eccles. xi. 3. Tree falling.
 (b.) GENERAL—at last day. Acts, xvii. 31. S. Paul at Athens.
 (a.) Decides future. (b.) Final reward.

SIGNS THAT WILL PRECEDE THE JUDGMENT DAY.

1. The Appearance of Antichrist. 2 Thess. ii. 3.
 2. A Falling away from the Catholic Faith. 1 Tim. iv. 1.
 Dissenting communities will abound. M. xxiv. 5, 11, 24.
 Relaxation of morals. 2 Tim. iii. 13.
 See also Dan. viii. 11-13; xi. 31; xii. 11. 2 Thess. ii. 9.
 1 J. ii. 22.
 3. The Gospel will be preached to all nations. M. xxiv. 14.
 4. The Jews will be converted. Hos. iii. 5. Rom. xi. 23.
 2 Cor. iii. 16.
 5. The coming of two prophetic witnesses to the Truth foretold.
 M. xvii. 11. Rev. xi. 3.
 6. Remarkable wars, earthquakes, and signs in Heaven will
 take place. M. xxiv. 6, 21.
 7. The Cross (?) will appear in Heaven. M. xxiv. 30.
 The Trumpet shall sound. 1 Cor. xv. 52. All shall rise. Joel,
 iii. 2, 14. Rev. xx. 12, 13. To give account of Thoughts :
 1 Cor. iv. 5. Heb. iv. 12. Words : M. xii. 36. Deeds :
 M. xvi. 27.
- The SS. shall assist at : M. xix. 28. 1 Cor. vi. 3.
- II. NECESSARY. The Holiness of GOD requires that all impurity
 should be banished from Heaven. Hab. i. 13.
- III. (a.) THE JUDGE. THE SON OF MAN.
 (Cf. English law of trial by 'peers.')
- (b.) THE WITNESSES { i. GOD'S Omniscience.
 ii. The Enlightened Conscience.
- (c.) THE SENTENCE M. xxv. 34, 41.

LESSON.

1. To prepare for Judgment, anticipate it. 1 Cor. xi. 31.
2. Remember GOD'S Omniscience.
3. Obtain and obey the Enlightened Conscience.
4. Through the Grace of CHRIST.

V

Advent

Judgment

ROM. XIV. 10 and 12. 2 COR. V. 10: 'WE MUST,' &c.

Commemorated not only in *Advent*, but *Daily* in second Petition LORD'S Prayer; in Creed, Article 7; in daily Eucharist, Consecration, 'until His coming again.'

I. WHO SHALL BE WITNESS? Each one. Give an account

TO WHOM? GOD. Cf. J. v. 22. Rom. ii. 15.

OF WHAT? *Sin*. 1. *Commission*; and 2. *Omission*.

1: Ten Commandments, which bid men *not* to do.

2. Of corporal acts of mercy, which "all nations" bidden to do. M. xxv. 32, 35, &c.

Sin against ¹GOD, ²*Self*, ³*Others* { ¹Godly, ³Righteous, and ²Sober life.' *Gen. Conf.*

To poison another is judged worthy of death on earth. How will GOD judge those who poison others' souls? Suggestions of evil. The account a *long* one! One sin only a day for ten years = 3650. What if we lie, quarrel, disobey, every day?

II. WHEN? THREE JUDGMENTS.

1. *Particular* of soul at death. 2. *General* of all men, soul and body, at the great day. Acts, xvii. 31. How may we escape condemnation in these? By 3. Submitting to the *judgment of the enlightened Conscience*, which acts for GOD as witness against us and as a Judge. 1 Cor. xi. 31.

Illustration: Eastern Fable of Magician's present to his Prince of a ring, which tightened upon the finger whenever the Prince conceived a bad design, and thus became a constant monitor.

This ring GOD gives to *all*. We must obey its warnings.

III. CONCLUSION.

1. Ask the HOLY SPIRIT to enlighten Conscience.
2. Seek to keep the Conscience bright and obey it.
3. Watch. Use Self-examination.

VI

Advent

Heaven

I. THE SIGHT OF GOD. Ps. xvi. 12. Is. xxxiii. 17.

All included in this.

Heaven cannot be realised here : it can be imagined by help of Revelation. 1 Cor. ii. 9, 10.

- (a.) NEGATIVELY. Four causes of Sorrow here.
Four causes of Joy in Heaven.

Here.

1. Infirmary.
2. Darkness.
3. Labour.
4. Coldness.

There.

1. Strength of Body.
2. Illumination of Mind.
3. Rest for the Will (in choice).
4. Love for the Heart.

'There is light, without darkness ; joy, without grief ; desire, without punishment ; love, without sadness ; satiety, without loathing ; safety, without fear ; health, without disease ; and life, without death.' *S. Greg.* : 7. pen : Pss. quoted in *Quarles' Emblems*, Bk. v. xiv.

1. *Body* transformed. 1 J. iii. 2. Phil. iii. 21.
Cf. the Light on Moses' Face.
Colour is an effect of light. Church windows.
2. *Mind* knows GOD, therefore all things. 1 Cor. xiii. 12.
3. *Will* in accord with GOD'S will. Fourth Petition LORD'S Prayer. Rev. xiv. 13.
4. *Heart* responds perfectly to Love of GOD. 1 J. iv. 16.

NONE OF THE EVILS of an earthly city. 1. *No dirt*. Nothing out of place. Rev. xxi. 21. 2. *No scarcity ever of water*. xxii. 1. 3. *No want of Country* (supplies within) D^o verse 2. 4. *No Darkness*. D^o verses 23 and 25. 5. *No confusion* nor crowding, verses 16 and 21. 6. *No diversity of aim*. All as one. xxi. 2. 9. 7. *No curse* or destruction, e.g., Famine, Pestilence, Sword. xxii. 3. Cf. Zech : xiv. 11, &c.

- (b.) POSITIVELY. The pure and perfect gratification of the five Senses. So revealed, e.g.

1. *Sight*. The golden City. Rev. xxi. 10, &c.
2. *Hearing*. The 'New Song' and the harps. Ditto, v. 9.
3. *Smell*. The golden vials full of odour. Ditto, v. 8.

4. *Taste*. The fruits of the Tree of Life. Ditto, xxii. 2.
5. *Touch*. The Hand of GOD wipes away all tears. Ditto, vii. 17. Cf. Ezek. iii. 13. Margin.
- (c.) PRACTICALLY. The occupation of Heaven.
 1. Obedience.
 2. Intercourse. L. ix. 30. Rev. xxi. 3.
 3. Worship. Rev. iv. 8, &c.
- (d.) SYMBOLICALLY.
 1. The Marriage Feast. Rev. xix. 7-9. L. xiv. 15. M. xxii.
 2. New Jerusalem. Rev. xxi. 2. Gal. iv. 26. (City identified with inhabitants, therefore called the Bride.)
 3. Feast of Tabernacles (Harvest of Souls). Rev. xiv. 15. M. xiii. 39. Zech. xiv. 16.
- II. GOD'S PURPOSE FOR MAN, in (a.) Creation. Rev. iv. 11.
(b.) Redemption. Eph. i. 4-6.
- III. 1. HEAVEN IS FOR THOSE WHO ARE FIT. We become so by living the heavenly life here, *i.e.*, the life of Grace in the 1st Advent. Cf. Is. xi. 6-9, and the Epist : 4 Advent, by
 1. Rejoicing in the LORD alway. 2. Moderation (Forbearance, R. V.). 3. Calmness. Cf. J. xiii. 23.
 4. Prayer or Worship.
 5. Supplication or Deprecation of evil.
 6. Thanksgiving.
 7. Requests made known.

}	As in Holy Communion, Cp. 1st paragraph of Ch : Mil : Prayer.
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2. The Reward of Merit. Rev. xxii. 12. Through Grace. Col. i. 12. Rev. xxii. 17.
3. Not desired by sinners. *Miss. Anec.* 116, 117.

VII

Advent

hell

HYMN 52, v. 3. MK. ix. 43-48.

- I. PRIVATION OF GOD. All included in this 'OUTER darkness.'
 - (a.) This *may* involve intense quasi-physical suffering to the spiritual *body*.—Cf. the effects of privation of air, food, drink, warmth, and light, on natural body.

- (b.) *Must* involve moral and spiritual torment even greater. As Heaven implies raising theological virtues to infinite power, so Hell corrupts and debases them, making them a source of woe instead of joy—thus

<i>Earth.</i>	<i>Heaven.</i>	<i>Hell.</i>
Faith.	Sight.	Darkness.
Hope.	Fruition.	Despair.
Love.	Perfect Love.	Hate.

- (c.) *Everlasting.* This taught by (a) O. B. L. (b) The Church (Ath. Creed). Death sought in vain. Rev. ix. 6.

In vain shall Abimelech seek his armour-bearer. Judg. ix. 54.

” ” Zimri ” ” funeral pile. 1 K. xvi. 18.

” ” Ahithophel ” ” halter. 2 Sam. xvii. 23.

II. THE DOOM OF FINAL IMPENITENCE.

Not GOD's will for man (cf. 'Heaven'), but the *necessary* result (cf. 'Death'), (cf. 'Absolution' at Matins and Evensong), of obstinate perversity of the will.

Heaven would be Hell to an ungodly man. Cf. *Newman's Paroch. Sermon*: vol. i. 1. p. 8.

N.B. We know of only *one* person finally condemned, viz. Judas.

III. TWO MOTIVES FOR OBEDIENCE TO GOD.

1. Love.

2. Fear.

(a.) GOD desires us to serve HIM *out of* 1, but with 2. Ps. ii. 11.

(b.) 2 necessary for 1. Gratitude is increased by knowing from what we are saved. *Miss. Anec.* 52.

VIII

1 Advent or 10 Trinity

Grace in Vain

LESSON: GOSPEL FOR 10 TRINITY: L. xix. 41-47.

I. GRACE GIVEN TO GOD'S PEOPLE.

- By 1. GOD being their King. 1 Sam. x. 19.
 2. Abraham their Father. Gospel, 5 Lent.
 3. Melchisedek, King of *Salem*, as typical Priest. Heb. vii. 1.
 Aaron and his family as actual Priests.
 4. David as Prophet and Penitent.
 5. The Law to raise a standard of Holiness.
 The Prophets to teach it by word, and life, and death.
 Acts, vii. 52.

By 6. The Temple and Sacrifices to uphold His Worship.

7. Wisdom resting in Jerusalem. Eccus. xxiv. 11.

Grace of Sympathy and Tenderness. JESUS 'wept over it' as by a grave. J. xi. 35.

Grace of warning. 'At least in this thy day.'

Denunciation for abuse of Grace. 'Thine enemies shall,' &c.

II. GRACE ABUSED.

They rejected

God as King. 1 Sam. x. 19. Abraham. J. viii. 39.

The Priesthood. Jer. v. 31. David's SON. M. xxi. 15, 16.

The Law. Acts, vii. 35, 40. Mk. vii. 13. 2 Chron. xxiv. 19.

The Temple. Gospel, 1 Advent, 10 Trinity. JESUS daily Teaching. L. xix. 47.

OUR GRACE GREATER.

1. We baptized into GOD. M. xxviii. 19.

2. Made Children of promise. Epistle, 4 Lent.

3. JESUS our Priest. Epistle, 5 Lent and Wednesday in Holy Week.

4. JESUS instructing us in His written word.
teaching us penitence by the record of His Passion.

5. The HOLY GHOST illuminating our consciences.
dwelling in our hearts.

6. The true Temple, which is the Body of CHRIST, in which we pray, *i.e.* the Church.

JESUS our Sacrifice. Good Friday Epistle. Ever set forth in Holy Communion, Epistle, Maunday Thursday.

7. True Wisdom speaking to us pointedly through the daily Offices of the Church; *e.g.* this Gospel, 10 Trinity, 'thou, thou, this thy day, thy peace.'

III. GRACE IN VAIN.

Resulting in

1. BLINDNESS. GOD not recognised. J. xix. 15. His Prophets and His SON slain. L. xi. 50. Acts, ii. 22, 23.

2. DESTRUCTION. A.D. 70. Titus environs Jerusalem with Cæsar's soldiers. Trench dug all round; thirteen forts to prevent deserters, of whom hundreds were crucified, till no crosses found. Time of Passover. Siege lasted seven months. Violence, Famine, and Frenzy within; Roman Legions without: as foretold Deut. xxviii. 45 to end. More than a million perished, besides slaves sold and victims sent to amphitheatres.

Jews expelled from England, 1290 ; from Spain, 1492. Fearful massacre of them in France, 1321. Persecuted in Russia and Germany, 1882-3. Still a separate people, witnessing to the loss of GOD through Grace abused.

CONCLUDE :

GOD'S word fulfilled. Gospel, 10 Trinity.

Their imprecation also. M. xxvii. 24, 25.

Pray for their conversion. Collect, Good Friday.

Take warning from their example by not receiving Grace in vain.

IX

2 Advent

The Bible

1. SOURCES ; 2. TRANSLATIONS ; 3. MANUSCRIPTS OF THE PRESENT BIBLE. 4. THE "OTHER BOOKS"

Consult Horne's *Introduction to Study of H. S.* ; Blunt's *Key to the Holy Bible*. 2s. 6d. (Rivingtons.)

- I. THE HEBREW SCRIPTURES [*i.e.* what is now the Old Testament] were completed *about 400 B.C.* These were translated into

GREEK, called THE SEPTUAGINT, *i.e.* 70, known as LXX., the work of seventy-two scholars at Alexandria, *about 300 B.C.* In this are found 'the other books' [sometimes called Apocrypha] not in the Hebrew : Article VI. To this version was added, in the Post-Apostolic Age,

THE NEW TESTAMENT, also in Greek ; and about the same time the whole was translated into

LATIN for the use of the West. This was called the Itala. St. Jerome revised this, say *about 380 A.D.*, and it was called

THE VULGATE, and it is still (though slightly altered in 1546 by the Council of Trent) the authorised version of the Roman Church.

The 'TEXT' of the Bible is, however, arrived at by consulting other versions besides these, the writings of the Fathers, and quotations from Holy Scripture in other authors.

Over the outstretched arms of the Personal WORD a Title was written in *Hebrew, Greek and Latin*. CHRIST proclaimed His Royalty in a Written Word, first confined to the Jews in

Hebrew, then extended to those influenced by them both before and after His Coming in *Greek*, finally promulgated to all Nations in the language of the Roman Empire. Caiaphas prophesied that He should die for "all Nations;" Pilate wrote His Title in the three languages in which that Truth should be conveyed.

- O. B. L. quotes from both Hebrew and LXX. In M. xv. 8. He cites the LXX where it differs from the Hebrew; In M. xxvii. 46. He cites the Hebrew where it differs from the LXX.

THE SUBJECT-MATTER OF THE BIBLE. GOD'S Revelation to Man.

The Love of GOD { The FATHER in creating and sustaining
all things
The SON in Redemption
The HOLY GHOST in Sanctification.

The Centre Figure throughout is The Personal WORD,
"*Him first, Him last, Him midst and without end.*"

The Bible is That WORD of GOD set forth in writing. The Personal WORD, Who ever liveth, was seen on earth only for 33 years. The written Word, ever with us, bears witness to Him throughout time.

II. ENGLISH TRANSLATIONS.

- A.D.
721 Egbert's four Gospels.
734 Bede's St. John's Gospel.
880 Alfred's version of the Psalms.
1380 Wiclif's Bible. These all from the Latin.
1526 Tyndale's New Testament, and some other portions, to 1531.
This and following ones from the Greek. This was the first Bible printed in English.
1536 Coverdale's (Bishop of Exeter) Bible.
1537 Mathew's (*i.e.* Roger's) Bible; name concealed for fear of persecution.
1539-41 Great Bible, under Cranmer's patronage. Reign of Henry VIII. First Bible "by authority."
1560 Geneva Bible. Refugees met there in Mary's reign. Calvinistic.
1568 Bishops' Bible. Bishop Parker and eight other bishops, and five others in Elizabeth's reign. First introduction of verses from Geneva Bible.
1582 New Testament { Rhemish }
1610 Old Testament { Douai } version. Roman Catholic.

- A.D.
 1611 *AUTHORISED VERSION*, forty-seven engaged in it. Reign of James I.
 1881 Revised New Testament. The co-operation of one heretic at least was invited in this work. It returns frequently to the very words, and often to the sense, of Wiclif and the Rhemish translators, and thus testifies to the value of the Vulgate.
 1885 Revised O. T. The Canonical books only.

III. PRINCIPAL GREEK MSS. EXTANT. Uncials, *i.e.* written in capital letters.

- (II.) A. ALEXANDRINE. Fourth or fifth century. In British Museum. Given by Patriarch of Constantinople to Charles I., 1628.
 (I.) B. VATICAN. Fourth century. At Rome. Supposed to have been brought from Constantinople four hundred years ago.
 (IV.) C. EPHRAEMI. Fifth century. At Paris. A Palimpsest, *i.e.* Ephraem's works written over fragments of Old and New Testaments.
 (V.) D. BEZÆ. Fifth or sixth century. At Cambridge. Only contains Gospels and Acts with a Latin version. Beza got it in 1562 from Monastery of St. Irenæus at Lyons.
 (III.) N. SINAITIC. Fourth century. At St. Petersburg. Procured by Tischendorf from the Convent of St. Catherine, Mount Sinai, in 1859.

IV THE OTHER BOOKS called Apocryphal (*i.e.* hidden) are mostly writings in which the Author disguises his name to 'hide' himself, or the names of those he describes. There are two principal exceptions to this, viz. Ecclesiasticus or the Wisdom of the Son of Sirach and the 1st Bk. of Maccabees.

That these books were placed with the O. T. Scriptures, (in the LXX.), stamps their superiority to other Jewish apocryphal literature. They are distinct in kind from spurious writings of the Christian era which have never been associated with the N. T.

THE WHOLE BIBLE CONTAINS 80 VOLS.

The O. T. $39 = 3 \times 10 + 3 \times 3$, *i.e.* GOD and His Law.

The "Other Books" $14 = 2 \times 7$, *i.e.* Good Morals.

The N. T. $27 = 3 \times 3 \times 3$, *i.e.* Full Revelation of H. TRINITY.

X

2 Advent

The Bible

AUTHORITY AND USE OF HOLY SCRIPTURE.

Is. xxxiv. 16. J. v. 39. '*Search the Scriptures.*' Learn Collect.

I. ALL AUTHORITY is centred in the PERSONAL WORD,
Who, Acting through His Own Authority,

A. COMMUNICATES AUTHORITY to

1st, *His Church*; and 2ndly, *His written Word.*

These two act in concert and are dependent on each other.

1. The Church supplies the Writers and fixes the Canon of Holy Scripture.

2. Holy Scripture witnesses to the Church, and is the Rule of all Doctrine. Articles VI. and XX.

As. O. B. L. has appointed *both* for our Guidance, neither may be neglected.

The Church alone can interpret or translate Holy Scripture.

B. THE PERSONAL WORD, Himself conceived by the HOLY GHOST, produces the WRITTEN WORD by the same SPIRIT. 2 Sam. xxiii. 2. 2 Tim. iii. 16. 2 Pet. i. 21. Heb. i. 1. 2 Pet. iii. 15, 16. [This last including S. Paul's writings in New Testament.] Eph. iii. 5 [including all Apostolic writings].

Both the Personal and Written Word are } Divine and
Human.

II. OF USE for

1. DOCTRINE. Holy Scripture is a Revelation of GOD. Dan. x. 21.
Shows what He is not, like gods of Heathen.

One. Deut. vi. 4. *Holy.* Is. vi. 3.

Just. Deut. xxxii. 4. *Love.* J. xvi. 27.

A Trinity. M. xxviii. 19. 2 Cor. xiii. 14.

Study Holy Scripture for knowledge of GOD. Acts, xvii. 11.

2. MORALS.

A. *Principles, e.g.* Ten Commandments, Sermon on Mount.

1. To guide us like a lamp. Ps. cxix. 105.

2. For informing the conscience, *e.g.* Josiah. 2 Kings, xxii. 8.

3. Searching the heart. Heb. iv. 12.

B. *Examples, e.g.* Lives of SS. Abraham, Joseph, B. V. M.
Doubtful Lives, *e.g.* Saul and Solomon.
End of Wicked: Achan, Jeroboam, Judas.

3. ASSISTANCE IN { 1. Prayer. O. B. L. on the Cross uses it.
2. Supplying subjects for Meditation. Ezek.
iii. 3. Herein not only do we speak to
GOD, but GOD speaks to us. 1 Thess. ii.
13. *Miss. Anec.* 202.

How to be used: Reverently, frequently, properly. See Collect. Six portions appointed by the Church for daily use; viz. four Lessons, two Psalms, besides the Epistles and Gospels in the Communion Service.

We must not isolate passages. *Miss. Anec.* 250.

III. ABUSES.

1. BY WORLD. Treated as the Personal WORD was.
 1. Ignorant of its Divine origin, men look only to its human side. Mk. vi. 3.
 2. Isolate parts of it, tie it up, then lash it with their criticisms. M. xxvii. 26.
 3. Opposing writers 'make friends' to mock and destroy it, sometimes against their consciences. L. xxiii. 12.
 4. Always putting seal on Tomb, yet always encountering Resurrection. Acts, ii. 23, 24.

2. APPLYING IT TO SELFISH ENDS.

1. The Devil. Temptation. M. iv.
2. Heretics. 2 Pet. iii. 16. 2 Pet. i. 20.
3. To spice their own effusions, as newspaper writers, breaking the third Commandment.

N.B. There may be said to be two principal ways of regarding the Bible. The two ways are quite distinct, but they may be trodden by the same man in different capacities without inconsistency. There is the critical way, in which men regard the Bible as any other book. There is the religious way, in which the Bible is separated from all other books. In the one the man judges the Bible. In the other the Bible judges the man. The Bible has two sides, the human and the Divine; and the two methods correspond to the two sides. Critics form their judgments on the words of men: religious men submit to the teaching of the Word of GOD. *Watson's Hulsean Lectures.* 1882, p. 168.

IV. FOUR DIVISIONS OF OLD AND NEW.

	OLD	NEW	REFER TO
Legal	Five Books of Moses	Gospels	1 Cor. ix. 9; x. 11.
Historical	Job, Joshua, &c.	Acts	Rom. iv. 23, 24.
Philosophical	Prov., Eccles., Cant.	Epistles	CHRIST and His Church.
Prophetical	Pss., Prophets	Rev.	Acts, iii. 24.
			D

Philosophical, subdivided into

Moral, Proverbs.

Divine, Ecclesiastes.

Ecclesiastical, Canticles.

FOUR MEANINGS IN HOLY SCRIPTURE.

Literal or Historical.

Moral (Tropological), what we should *do*.

Typical (Allegorical), what we should *believe*.

Mystical or Spiritual (Anagogical), what we should *hope for*.

Littera gesta docet ; quid credas Allegoria ;

Moralis quid agas ; quo tendas Anagogia.—*Erasmus*.

XI

3 Advent

Sources and Editions of the Prayer-book

I. ANCIENT SERVICE-BOOKS IN ENGLAND, A.D. 1000 TO 1548.

1. THE MISSAL, from two sources, Roman and Gallican (of Oriental origin). Different in different Dioceses, *e.g.* York, Hereford, Lincoln, Bangor, Exeter, Sarum, Bp. Osmund, 1085. For the *Priest* only.

The *Gradual*, or sung parts of the above, for the use of the Choir.

2. THE BREVIARY, a book for the Clergy and 'Religious,' being Offices of the Canonical Hours ; *e.g.* Matins and Lauds (at dawn), Prime (at 6 a.m.), Terce (at 9), Sext (12), Nones (3), Vespers (5), Compline (6).

Antiphonary, or sung parts of the above, for special days and hours.

Psalter for ditto, sung through in a week.

Hymnal for ditto. The Ordinal, or Pie (fifteenth century), contained directions for the use of the whole of these books.

3. LEGENDA, OR LESSONS from Bible, writings of Fathers, Lives of Saints.
4. MANUAL. Book of occasional Offices, *e.g.* Baptism, Marriage, Visitation, Churching, Unction of the Sick, Burial.

5. THE LITTLE OFFICES OF B. V. M. A book of the Hours prepared for the laity, and less varied than the Breviary.
6. THE PRYMER. A book of private devotions for the laity, containing the Little Office, Evensong, Compline, Seven Penitential Psalms, other sets of Psalms, Litany, Our Father, Hail Mary, Creed and Commandments, Seven Deadly Sins (fifteenth century).
7. THE PROCESSIONAL.

II. EDITIONS OF PRAYER-BOOK FROM 1549 TO 1661 A.D.

1. *The Anglican Reform.* First Book of Edward VI. . . 1549
The Book referred to in the Ornaments Rubric.
First used on Whitsun Day, 1549
 2. *The Puritan Innovation.* Second Book of Edward VI. 1552
 3. *The Elizabethan Reaction* 1559
 4. *Explanations* and additions, Compound of 1 and 2 in a Catholic direction after Hampton Court Conference. Conceits of James I. 1604
 5. *The Caroline Settlement.* Charles II. After the Savoy Conference 1661
1. MORNING AND EVENING PRAYER began with the Lord's Prayer and ended with third Collect.
- In Holy Communion:* Introit, no Decalogue; Prayer for Church united to Consecration Prayer; Invocation of the HOLY GHOST on the Elements; Mixed Chalice; first clause only of sentence when Communicating; Eucharistic Vestments.
- Reservation for the sick, if there had been a Celebration that day.
- Sign of the Cross used on several occasions.
- In Baptism:* Exorcism, Anointing, Triune Immersion; water consecrated once a-month.
- At Burials:* an Altar service appointed in this book only, Collect retained in later editions.
2. MORNING AND EVENING PRAYER began with sentences.
- In Holy Communion:* all the above Catholic usages taken away; Decalogue inserted; second clause only when Communicating; Surplice only; Rochet for Bishop.

In Holy Baptism, ditto ; Water consecrated every time.

Prayer to be read *where best heard* (by people).

Declaration about kneeling at Holy Communion, condemning any real and essential presence of CHRIST'S natural flesh and blood.

3. STATE PRAYERS added ; Queen called 'gracious.' Prayer in Litany against Papacy omitted.

Prayer to be said *in accustomed place*.

Both clauses united at Holy Communion.

Vestment at Holy Communion quietly restored ; Declaration omitted.

4. 'Absolution' explained as 'Remission of sins.'

Some Thanksgivings added, and prayer for 'elect seed,' *i.e.* Royal Family.

Latter part of Catechism added.

Baptism by lawful minister only.

5. Preface, General Thanksgiving, Prayer for Parliament, Ember Prayers, Prayers at Sea, Rebellion and Schism in Litany, Office for Adult Baptism, all added.

Declaration restored but advisedly altered, and not as Rubric.

Burial Rubric against unbaptized and excommunicated persons inserted.

III. USE OF THE PRAYER-BOOK

1. *That the Laity may take an intelligent part in the services by*

- a. Responses provided for them.

- b. being stirred up by the Priest, e.g. 1. Let us pray.

2. Praise ye the LORD. 3. The LORD be with you.

4. Lift up your hearts.

2. *That we may have a Form & Model of Prayer* in Collects. As O. B. L. gave 'Our Father' both as Form (L.) and Model (M.) so the Church gives the Prayer-Book.

3. *That we may have a systematic course of Teaching* in Epistles and Gospels and Lessons.

XII

4 Advent

Everlasting Punishment

I. A TRUTH REVEALED. II. A REASONABLE HYPOTHESIS.

I. Revealed.

I. BY O. B. L., Whose teaching on this point is more emphatic than that of His Apostles, because He who reveals the *Love of GOD* in His Own Incarnation and Atonement is the Fitting Teacher of the *Eternal hatred of GOD* against sin.

M. xxv. 41, 46, 'Eternal Punishment,' 'Eternal Life.' The word here used for Life is not mere existence, but the contrary of Punishment, therefore Blessedness. Dan. xii. 2.

M. xviii. 8, 'The Eternal fire;' Mk. ix. 43, 48. '*Their* worm dieth not, and the fire is not quenched.' Is. lxvi. 24, '*their* fire.'

J. v. 29. 'Resurrection of life. Resurrection of condemnation.'

Stronger and simpler terms can hardly be conceived :—

'CHRIST on *Himself*, considerate Master, took
The utterance of that doctrine's dreadful sound.
The Fount of Love His servants sends to tell
Love's deeds ; *Himself* reveals the sinner's *Hell*.'

Lyra Apost. No. 82.

S. John Baptist : M. iii. 12, 'Unquenchable fire.'

II. BY HIS APOSTLES :

(a.) *S. Paul.* 2 Thess. i. 8, 9, 'In flaming fire rendering vengeance.' 'Punishment' = 'Eternal destruction from the Face.' Canon Farrar's 5th observation on this text implies that the 'Judgment Day will *terminate* (!) what he calls 'the *Æonian* exclusion,' or it means nothing to the point.—*S. Paul*, vol. i. p. 607, note.

(b.) *S. Peter.* 2 P. iii. 7, 'Destruction of ungodly men by fire.'

(c.) *S. Jude*, 13, 'Blackness of darkness for ever.'

(d.) *S. John.* Rev. xx. 10.

III. BY HIS CHURCH :

Athanasian Creed : 'Everlasting fire.' Litany : 'Everlasting damnation.' Catechism : 'Everlasting death.' Burial Office : 'Bitter pains of eternal death.'

THE ALTERNATIVE OFFERED

1. *By the Universalists.*

(a.) Is unscriptural, because it confounds the distinction between the state of probation and the state of the blessed ; for if, after all, all be restored, there is no final difference between the B. V. M. and Herodias, or between S. John Baptist and Herod, for the question is not what we *have been*, but what we *shall be* to all eternity. If Judas will be eternally blessed eventually, it were *good* for him to have been born, which O. B. L. says it is not ; and the Devil would become blessed, for the fire prepared for him (and not primarily for man) would cease. M. xxv. 14.

(b.) In destroying the Eternity of punishment, the Eternity of blessedness must go with it. M. xxv. 46.

2. *By the Annihilationists.* The idea of 'death' being a return to absolute nothingness is wholly foreign to Holy Scripture. Acts, xxiv. 15. Rev. ix. 6. A fallacy of the ungodly. Wisd. ii. 1-3.

There is no intimation in Holy Scripture that the next dispensation is one of probation, or that Repentance is there possible.

II. **Reasonable.** JOSEPH COOK'S SIX PROPOSITIONS :

1. The argument that proves that sin will cease involves principles which prove that it would never begin. It has begun. Optimism must adjust itself to this fact of experience.
2. Judicial blindness occurs under the operation of two natural laws :
 1. Repeated sin impairs the judgment ; and
 2. He whose judgment is impaired sins repeatedly.
3. The self-propagating power of sin arises from the same laws.
4. The effectiveness of new light in another state of existence to cause reform cannot be scientifically predicted face to face with those laws.

[Satan in the Presence of GOD remains a devil. Job, i. 6.]

- 5 Under the power of judicial blindness and the self-propagating nature of sin, a man may fall into permanent, voluntary, moral remoteness from GOD, and its consequences, or final permanence of evil character.
6. While *sin* continues its *punishment* will continue.

There are six universals in the Bible, and these have been mistaken for a seventh which is not there. Universal *Atonement*, *Benevolence of GOD*, *Providential Care of GOD*, *Resurrection*, *Reign of CHRIST*, *Prevalence of the Gospel*. The seventh is not there, viz. Universal *Salvation*. Canon Farrar's proof-texts (*Eternal Hope*, Appendix), as I find on examination, are proofs of the six universals, but not of the seventh. *Cook's Monday Lectures*, Boston.

LESSON.

1. Dwell on both sides of GOD'S Character, His Holiness, Justice, Hatred for Sin, and the means He has employed to counteract it, as well as upon His Forgiveness, His Mercy, and Love for sinners.

2. Where GOD has spoken plainly believe boldly, and do not philosophise.

'Hold thou the good, define it well,
For fear divine philosophy
Should push beyond her mark, and be
Procuress to the lords of hell.'

XIII

Christmas Day

J. i. 14. 'The Word was made Flesh.'

THEOLOGICAL SUMMARY OF THE HISTORY OF THE BIRTH OF
O. B. L., AS GIVEN BY SS. MATTHEW AND LUKE.

M. i. 18. and ii. L. ii.

I. (A.) BETHLEHEM. Town of Judæa on hill. Oliveyards. Vineyards. SHEPHERDS not far off, watching flocks. Here David kept his sheep. Town full; even Inn, or Khan. Stable. A Maiden, Our Lady. Joseph probably older. Past midnight. Babe in manger. How was that cave lighted? By the Light of the world. Yet Light shineth in darkness. J. i. 5. One Angel speaks to shepherds. A host of Heaven sing 'Gloria in Excelsis.' L. ii. 8.

(B.) WISE MEN. Unusual star outside. Only some noticed it. Far greater Light, Glory of the World, appeared within. What Event? WORD MADE FLESH. Emmanuel.

ANGELS THE FIRST WORSHIPPERS; then SHEPHERDS and WISE MEN.

II. PRESENT ASPECT OF BETHLEHEM=House of Bread. JESUS on the *Altar* as truly as in the *Manger*. Swaddling clothes, like the Elements, are the 'sign' to us. L. ii. 12.

(A.) THE PRIESTS. (B.) THE FAITHFUL. The Children. The Special Preface. Ter Sanctus. The Hymns. Decorations (fir and box). Processions. White Altar. The Carols. Very early rising. The Greetings. Gifts to Poor. Union of Families. Welcome of Friends. Bells ringing. All toil stayed. Holiday making.

What Event? THE WORD DWELLS AMONG US.

TITLES OF O. B. L.

In Prophecy. Is. ix. 6.

- | | |
|--------------------|--|
| 1. Wonderful. | 4. The Everlasting Father. (Pater Ven- |
| 2. Counsellor. | turi sæculi. <i>Vulgate</i> .) Hymn 180. |
| 3. The Mighty GOD. | 5. The Prince of Peace. |

III. LESSONS of the NATIVITY. O. B. L. chose

- | | | |
|--|------------------------|----------------------------------|
| 1 The coldness of the cave
discomfort of the manger | to oppose
the three | 1 Lust of the flesh |
| 2 Association with cattle | great | 2 Lust of the Eyes |
| 3 Rejection from Inn
Is. liii. 3 | Sources of sin | 3 Pride of life.
1 J. ii. 16. |

IV. HOW SHALL WE KEEP THE FEAST? By

I. WORSHIP = *Glory to GOD in the highest*. Manger = eating.
Altar, for spiritual food as well as worship.

Angels worship at the Eucharist. Ter Sanctus. 1 Cor. xi. 10.

II. JOY. THANKSGIVING. *Peace on earth*.

III. CHARITY. KINDNESS. Forgiveness of injuries = *Good will towards men*.

Let some one be happier by our act to-day.

XIV

S. Stephen

I. LIFE. Acts, vi., vii.

Stephen a Greek name = a Crown. Rev. ii. 10.

(a.) First of the seven Deacons. Full of the HOLY GHOST, Faith, Grace, and Power : especially in argument with the Roman, African, and Cilician Jewish Synagogues at Jerusalem. [N.B.—Saul was of Cilicia.]

(b.) Wrought miracles. Accused before Sanhedrim. Angelic Glory of face. His vision of JESUS. Stoned. First Martyr. His prayer, like O. B. L.'s, for his murderers, answered in conversion of Saul.

(c.) *Traces in S. Paul's writings of S. Stephen; e.g.* speech at Antioch. Acts, xiii. 14, &c.; xvii. 24. Gal. iii. 19. Rom. ii. 29. 2 Tim. iv. 16. Cp. also verse 44 of speech with Exod. xxv. 40 and Heb. viii. 5.

Perhaps we owe the record of the speech to S. Paul, who was present. Acts, xxvi. 10.

II. ANALYSIS OF SPEECH.

A. S. Stephen accused of speaking against

{	i. The Law = Moses	{	argues that holiness of locality may not be so limited.
	ii. Holy Place = Temple		

B. His defence becomes an accusation against the people of Israel.

- A. (a.) Abraham chosen in *Heathendom* (cf. Rom. iv. 11), and had
 (b.) *No inheritance* in Holy Land. vii. 2-6.
 (c.) Joseph accepted in *Egypt*. 10.
 (d.) Famine in *Holy Land*. 11. Joseph and Patriarchs nourished in *Egypt*. 14, 15.
 (e.) Sychem a *Holy Place*. 16.
 (f.) Moses born in *Egypt*. 20.
 (g.) GOD appeared in *Midian*, which is called *Holy Ground*. 33.
 (h.) The Church was in the *wilderness*. 38-44.
 (i.) *No temple* in time of David. 47. Isaiah said GOD dwelleth not in temples. 48-51.
- B. (a.) Jealous Patriarchs sold *Joseph*. 9.
 (b.) They rejected *Moses* more than once. 25-28, 35, 39.
 (c.) They fell into *idolatry*. 40-44. They rejected not only Moses, Prophets, and Law, but the *Messiah* foretold by Moses. 51-53.
- GOD gave the same testimony to S. Stephen as to Moses. Exod. xxxiv. 30. Acts, vi. 15.

III. APPARENT DIFFICULTIES IN SPEECH.

S. Stephen was specially powerful in wisdom of speech ; he adopted the received views of the Jewish Church : its historical knowledge was much larger than ours ; it is absurd to suppose that Stephen made mistakes uncorrected by those opposed to him.

1. *Verse 2. In Mesopotamia.* GOD *had first* called Abraham out of Ur (Nehem. ix. 7. Gen. xv. 7) before he dwelt in Haran. Gen. xii. 1.
2. *Verse 4. When Terah was dead.* In Gen. xi. 26, Terah was seventy years old when sons born. xii. 4, Abraham seventy-five years old when he went out, making Terah 145, which is sixty years *before* his death. xi. 32 (205 years old), for Abraham going out. But we have no right to think from xi. 26 that Abraham was the *first born*. (See 1 Chron. i. 28.) He is only placed first because of his importance. Say Haran (father of Lot and Sarah) was, and that Abraham was born sixty years after ; we should then have Abraham seventy-five, and yet going out, when Terah was dead.
3. *Verse 14. Seventy-five souls* (so the LXX.), but our Gen. xli. 26, 27, says *sixty-six*, 'besides wives.' Some of these were dead, say seven living, and two sons of Joseph, or Joseph and Jacob, to make the required nine.

4. *Verse 16. Confusion of two purchases.* Abraham, however, had previously built an altar at Shechem, Gen. xii. 6, 7, the site of which he would have purchased. He returned thither, xiii. 3, 4. This was considered a *Sanctuary*. Josh. xxiv. 26. Jacob may have had to *repurchase* the site long after for an altar. Gen. xxxiii. 19, 20. Joseph was buried here. Josh. xxiv. 32. But the principal burying-place was Hebron, for there Abraham, Isaac (xlix. 31), and Jacob (l. 13), were buried.

S. Stephen wishes to emphasise *Sychem* as a *Holy Place*, not to tell us in twenty words (what his hearers probably knew) all about the burying-places of the Fathers.

LEARN

1. From his Life, what the Collect prays for.
2. From his Speech { (a.) Analysis.
(b.) Difficulties.
(a.) To take a comprehensive view of GOD'S dealings.
(b.) Beware, with our limited knowledge, of applying the critical method to Holy Scripture.

XV

Life of S. John the Evangelist

NAME. John, *i.e.* Grace [borne also by S. Mark].

Called by O. B. L. 'Boanerges.' Mk. iii. 17.

Surnamed by the Church, 'Divine,' because he specially reveals Divine Things.

He calls himself in his Gospel, 'the Disciple that JESUS loved.'

HIS FAMILY.

(a.) *Father*, Zebedee. A Fisherman, probably of Bethsaida or Capernaum. M. x. 2.

(b.) *Mother*, Salome. Ardent, religious. Followed O. B. L. [Mk. xv. 40], and asked for the chief places beside Him for her two sons. M. xx. 20.

(c.) *Brother*=S. James the Great. The first martyr among the Twelve. Acts, xii. 2.

- (d.) The Family were not *poor*, but in competence. As
1. Zebedee had day-labourers under him. Mk. i. 20.
 2. Salome ministered of her substance to O. B. L. } L. viii. 3.
M. xxvii. 56.
 3. S. John probably had a house in Jerusalem. J. xix. 27.
 4. He is thought to have been connected with the High-Priest. J. xviii. 15.

HIS LIFE IN THE GOSPELS.

- (a.) Probably first a disciple of S. John Baptist, because
1. He writes so fully of the Baptist in his Gospel.
 2. He was no doubt one of the two disciples who followed JESUS. J. i. 35-43.
- (b.) He is constantly associated with S. Peter. L. v. 9, 10.
1. They were probably both of Bethsaida. J. i. 44.
 2. These two were sent to prepare the Passover. L. xxii. 8.
- (c.) We find him among the Apostles. L. vi. 14.
- (d.) One of the three Disciples specially close to O. B. L. at
1. Raising of Jairus' daughter.
 2. Transfiguration.
 3. Gethsemane.
- Also alone near Him in His Passion. J. xviii. 15 ; xix. 25, 26.

HIS LIFE IN THE ACTS.

- (a.) Heals the lame man in the Temple with S. Peter. Acts, iii.
- (b.) Bravely witnesses before the Sanhedrim „ „ „ iv. 13.
- (c.) Sent to Confirm at Samaria. „ „ „ viii. 14.
- (d.) Spoke at the Council of Jerusalem, A.D. 50 or 51, where S. Paul speaks of him as a Pillar. Gal. ii. 9.

TRADITIONS.

S. John probably went to strengthen the Churches in *Asia Minor*, where the centre of Christianity was Ephesus. (Irenæus, Eusebius, Justin M.)

Under the Emperor Domitian he was taken to Rome. Confessed CHRIST and was thrown into cauldron of boiling oil outside the Latin Gate, but escaped unhurt. (The day kept as a Festival by Church on May 6. 'S. John ante Port. Lat.') Then sent to Patmos, 150 miles north of Crete, to work in mines. Rev. i. 9. See p. 13.

On the accession of Nerva returned to Ephesus, and wrote his Gospel there—A.D. 98?

Wrote Revelation by Divine Command. Rev. i. 11. Also three Epistles.

He had a great love for young men: reclaiming the lapsed; searching for a youth among robbers in the hills.

Lived to a great age. When very infirm was carried into Market Place, and would say: 'Little children, love one another.'

Died about A.D. 100-104. (Irenæus.) Probably survived all the other Apostles.

CHARACTER OF S. JOHN. TWO FEATURES.

1. HIS ARDOUR AND LOVE OF O. B. L., inherited from his Mother.
Example:—

(a.) Wished to call down Fire from Heaven. L. ix. 54.

(b.) Rebuked the man who followed not O. B. L. L. ix. 49.

Whilst he loved, he contemplated. To him was given the Revelation of O. B. L.'s Divine Glory, therefore he is likened to an Eagle, the only bird who can look at the sun.

2. HIS RESERVE. Receptive, quiet, not speaking so much as the other Apostles. Never mentioning himself by name in his Gospel. Tender, Sympathetic. Leaning silently on O. B. L.'s Breast.

One of those good from youth upward. Always in the Love of GOD.

LEARN

1. To love O. B. L. with ardour, yet awe.
2. To witness for Him boldly in face of persecution.
3. Our love of GOD to bear fruit in our love to the brethren.
1 J. iv. 21.

XVI

Gospel of S. John

S. John sets forth the PERSON of O. B. L., Whose threefold
Office of

Prophet	} is respectively revealed by SS.	{	Matthew.
Priest			Mark.
King			Luke.

DATE OF GOSPEL. The latest written of the four Gospels, *circa* A.D. 97. Nearly half a century later than S. Luke's (*circa* 53), and twenty-seven years after the Destruction of Jerusalem (70).

S. John therefore wrote not only for those who had been converted to Christianity, but to the new generation who were born in the Faith.

LANGUAGE. Greek: though style and treatment Hebrew. S. John knew the Hebrew Old Testament as well as the LXX., for in xix. 37 he quotes from the Hebrew. His style is characterised by simplicity and calmness, concealing power and determination. Cf. iii. 11; vi. 55, 66; xiv. 27.

CHARACTER OF GOSPEL.

I. FRAGMENTARY.

1. S. John only gives seven out of thirty-three recorded Miracles of O. B. L.
2. He omits the calling of the Twelve.
3. " " O. B. L.'s Baptism, Transfiguration, and Ascension.
4. He gives no account of the institution of *Baptism* or the *Holy Eucharist*. Yet pre-supposes knowledge of their institution, as he gives discourses bearing on the two great Sacraments in chaps. iii. and vi.
5. He has only one miracle in common with the Synoptists. vi. 5.
6. He does not record a single Parable. [x. 6 is only a simile.]

This fragmentary character shows us this Gospel was

II. SUPPLEMENTAL to the other three, not so much repeating what they recorded as supplying their omissions. [Eusebius, Clement.] In xx. 30, 'not written in *this* Book' implies that other Books recorded some things here omitted.

III. SACRAMENTAL. *E.g.* H. Baptism iii. H. Comm: vi. H. Orders xx. Absolution xx. Marriage at Cana ii.

MIRACLES PECULIAR TO S. JOHN. Three in Jerusalem.
Three in Galilee.

<i>Jerusalem (Judea).</i>	<i>Galilee.</i>
Pool of Bethesda. v., vii. 21.	Wine at Cana. ii.
Man born blind. ix.	Nobleman's son. iv.
Lazarus raised. xi.	Great draught of fish. xxi.

PECULIARITIES OF S. JOHN.

1. 'The Word' or Word of GOD, as a Title of O. B. L., peculiar to his writings. In the Prologue, i. 1-18, we have the

Eternity	} of O. B. L.
Personality	
Divinity	
2. He also designates O. B. L. as the *Life, Light, Way, Truth*. His first Epistle begins with 'the Life,' as his Gospel begins with 'the Word.'
3. He alone calls O. B. L. the 'Only Begotten.' i. 14.
He goes beyond the Synoptists in the Record of the Baptist, by
 - (a.) The more Definite Announcement of O. B. L.'s Pre-existence.
 - (b.) " " " " of O. B. L.'s Atonement. i. 29, 30.
4. He never mentions the B. V. M. by *name*, and only records her presence *twice*, at Cana and at the Cross, as 'the Mother of JESUS.'
5. He also never mentions himself by name, but as 'the disciple whom JESUS loved.'

Analysis of Gospel.

THE MANIFESTATION OF GOD THE SON IN THE FLESH.

- By—
- | | |
|--|-------------|
| 1. Testimony of the Baptist—JESUS the SON of GOD. | CHAP. i. |
| 2. O. B. L.'s Miracles revealing His Divinity. | ii.-iv. |
| 3. His Conflict with the malice and unbelief of the Jews. Faith planted with struggles. | v.-xii. |
| 4. O. B. L.'s Discourses to His loved ones. His Prayer. Growth of faith in Disciples. | xiii.-xvii. |
| 5. O. B. L.'s Sufferings, Death, Resurrection. Completing the faith of His Own in the great confession of S. Thomas, 'My LORD and my GOD.' | xviii.-xx. |
| 6. The Appendix. Revelation of the Risen One. | xxi. |

XVII

The Herods

There are four generations of Herods mentioned in the New Testament. A particular event is attached to the reign of each.

1. HEROD THE GREAT.

Murdered the Innocents.

Died the year of O. B. L.'s Birth, B.C. 4.

2. HEROD ANTIPAS, his son.

Beheaded S. John Baptist.

Mocked our LORD, Who called him 'that Fox.'

3. AGRIPPA I., Nephew of Antipas.

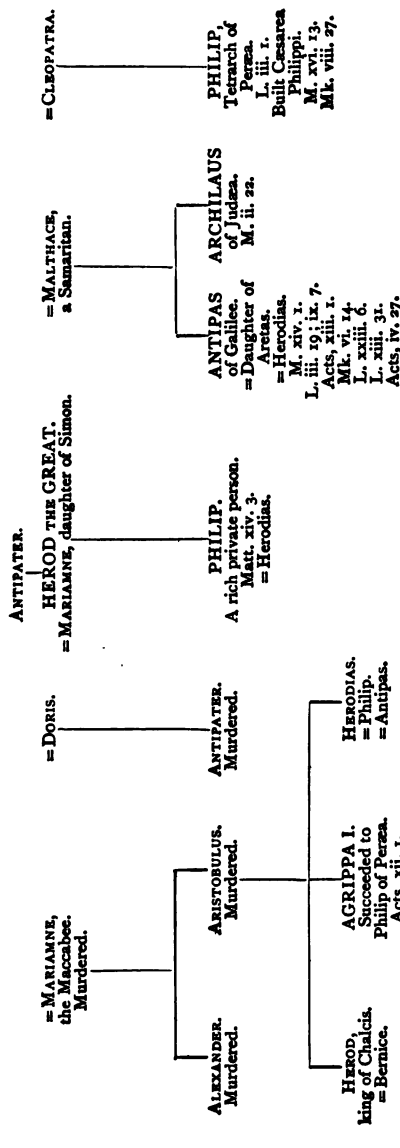
Martyred S. James,

Eaten by Worms.

4. AGRIPPA II., his son.

'Almost persuaded' by S. Paul to be a Christian.

The Herods were an Idumæan family [descendants of Esau]. Herod the Great's grandfather had been a servitor in the Temple of Apollo at Ascalon. His son Antipater, father to Herod the Great, was made Procurator of Judæa under Julius Cæsar, B.C. 47, on account of the services he rendered to the Romans in Idumæa and Judæa. He had been brought up at Jerusalem, and had married an Ishmaelite. Their son, Herod the Great, made his throne sure by marrying Mariamne, grand-daughter of Hyrcanus, the High Priest and prince of the Maccabæan family. He had four other wives. He strangled Mariamne in a fit of jealousy, murdered three of his children, his father-in-law, mother-in-law, and numberless others. He was nominally a Jew by religion. Antigonus, the last prince of the Maccabæan dynasty, was killed by Mark Antony, who had espoused the cause of Herod the Great, he having ascended the Jewish throne B.C. 37. He rebuilt the Temple with great magnificence. J. ii. 20. Was consulted by the Wise Men. M. ii. 1. Ordered the Massacre of the Innocents. M. ii. 16. He died the year of our LORD'S Birth. Age 53.



[The Herods mentioned in Scripture are in larger type.]

BERNICE = 'KING' AGRIPPA II.
= Herod of Chalcis.
A.D. 56. Age 41.

DRUSILLA.
Acts, xxiv. 24.
= Aziz, king of Edessa.
= Felicit.
Acts, xxiii. 24.

XVIII

Sunday after Christmas

Third Article of Creed

'Call HIS Name Emmanuel, which, being interpreted, is
GOD with us.' M. i. 23. Gospel for week.

Learn Athanasian Creed, 29-37.

In the old Offices of the English Church there were three distinct Collects Epistles and Gospels for Christmas Day to celebrate

1 at midnight O. B. L.'s ; Birth of the B. V. M.

2 at dawn " " " " in our hearts

3 at midday " " " " of HIS FATHER

We now use the last of these only on Christmas Day, but our more modern Collect alludes to all three Births.

I. GOD, IN HIS PERSON.

The *Godhead of O. B. L.*, shown by HIS asserting *HIMSELF*.

The *Eternal FATHER* asserted *Himself* as the '*I AM*.' Exod. iii. 14.

The *SON* so asserts *Himself* in S. John's Gospel.

His *Body* is the *Temple of GOD*, which *He raises up*. ii. 22.

To the Samaritan woman He says, *I AM*. iv. 26.

I AM the Bread of Life. vi. 48.

The Fountain of Life. vii. 37.

The Light and Eyes of the world. viii. 12 ; ix. 39.

The One from the Beginning. viii. 25 ; [i. 1, 2].

Before Abraham was *I AM*. viii. 58.

I AM the Good Shepherd. x.

I and *My FATHER* are *One*. x. 30.

I AM the Resurrection and the Life. xi.

I AM the Way, the Truth, and the Life. xiv. 6.

In His Prayer : '*I WILL* that they . . . be with Me where
I AM' (e.g. not on the way to Gethsemane, but *in Heaven*).
xvii. 24 ; iii. 13.

A *bad* man could not have thus spoken ; a *good* man would not
have so blasphemed. x. 33. *Christus aut Deus aut non Bonus*.
S. August :

The Second Person of the Blessed Trinity is called the Word,
because His place in the Triune Godhead is held to resemble
that of the Thought, which is expressed in words, in the human
mind.

II. WITH US AS MAN, IN OUR NATURE.

Were O. B. L. GOD only, HE could not lay down HIS Life for us.
 " " Man " HIS Life would not be of sufficient value
 to avail for others.

The *Union* of the Human with the Divine makes the resources of the latter available for us.

The accessibility of the Human is added to the Omnipotence of the Divine, forming Jacob's Ladder. J. i. 51.

1. Conceived by the HOLY GHOST.

2. Born of the Virgin Mary. Is. vii. 14.

1st. Necessary, that SON of GOD might be without Sin in His Human Nature. See Article ix. Only in *likeness* of sinful flesh. Rom. viii. 3.

2nd. That He should be *perfect* Man. Second General Council (*ᾠλίους*). J. i. 13. Gal. iv. 1-7. Epistle for week. See Scheme 7.

He could suffer temptation, though He could not sin. Heb. ii. 18. Is. liii.

1 and 2 are the Causes of

(a.) His Sympathy. Heb. ii. 17, and iv. 15.

(b.) His perfect union with us. Heb. ii. 11, 14. M. xii. 49, 50. (Second Lesson.)

We are partakers of these Benefits by { Baptism. Gal. iii. 27.
 Faith. " " 26.

III. TWO FACTS. 1. GOD IN MAN. 2. MAN IN HEAVEN. Therefore

1. (a.) *Man Regenerate*. Collect. A new Creature in CHRIST by Holy Baptism. Conceived by the HOLY GHOST and born of water.

(b.) *Possibility of Holiness*. Partakers of the Divine Nature.

(c.) *Hope of Glory*. Now are we the Sons of GOD, and it doth not yet appear, &c. Epistle, vi. Epiphany.

2. O. B. L. *already in Heaven in our Nature*.

(a.) *Head of Humanity* is above the water-flood.

(b.) *Perfect Service* offered on our behalf there.

(c.) *Our Fellowship* is with the FATHER and the HOLY GHOST through the SON.

DUTIES.

1. To live according to our privileges as Sons of GOD and brethren of JESUS; *i.e.* to do the Will of GOD. M. xii. 50. Rom. viii. 14.

2. To account all others our Brethren. 1 J. iv. 11; iii. 17.

S. Augustine says: 'The SON of GOD became the Son of Man that the sons of men might become Sons of GOD.'

XIX

The Circumcision

LEARN HYMN 178, Part III. verses 1 and 2.

I. THE COVENANT RITE of the Old Law, as Baptism is of the New, though not, like Baptism, a Means of Grace.

O. B. L.'s Circumcision involves

- (a.) *His obedience to the Law.* His Obedience part of His work of Salvation. Rom. v. 10, 19. (We share His obedience through Grace which He has merited for us.) Cf. His Baptism by S. John Baptist 'to fulfil all righteousness.'
- (b.) *His Suffering.* First shedding of the Precious Blood, therefore the suffering of His Life part of *Sacrifice for sin*; because suffering of mankind part of the *penalty of sin*. Both *end* in death, and are included in it.
- (c.) *His Name* (prescribed by GOD through S. Gabriel), given at Circumcision, as now at Baptism.
 - i. *JESUS*=The LORD is Salvation (cf. Exod. xv. 2. Is. xii. 2. Ps. cxviii. 14), indicates—1. *True Humanity*, because GOD in His Essence has no Proper Name. 2. *His work*—i.e. to 'save,' &c.
 - ii. *Power of Name*; e.g. Acts, iii. 16; ix. 34.
 - iii. *Honour paid to It.* Phil. ii. 9, 10. Hence custom of bowing. Letters I H S=J E S in English. I N R I=Latin initials of Title on Cross. Festival, August 7. *Miss. Anec.* 170.
 - iv. *Prophecy of Holy Name.* Cant. i. 3.
 'Thy Name' (=CHRIST=Anointed, but also)=JESUS (because His personal Name, as CHRIST His official Title) 'is as Ointment,' i.e. the HOLY GHOST 'poured forth' (cf. S. Mary Magdalene)—i.e. by breaking of Vessel (His Body on the Cross), so that the house (=Church) is filled with odour (=Grace and holiness)=*'therefore do the Virgins'*=(the pure in heart) 'love Thee;' i.e. because of Salvation declared in His Name.

II. O. B. L.'s LIFE BEGINS WITH HIS CIRCUMCISION.

Our New year " " " "

Let us begin the New Year as He began Life ; *i.e.*

In Obedience to GOD'S Laws.

Taking up the Cross, because suffering is always the *condition* of Obedience here ; *e.g.* self-denial, or being laughed at is the Cross for *us*. Cf. Cross of Martyrs and Confessors. Col. i. 24.

By the Power of the HOLY GHOST. Cf. J. iii. 34.

XX

Infant Baptism

'I acknowledge one Baptism for the Remission of sins.'

Nicene Creed.

BAPTISM, AN ACT OF GOD, whereby He makes us partakers of the benefits of His SON'S

DEATH. Rom. vi. 4.	{	Gal. iii. 27, therefore called
BURIAL. Col. ii. 12. And		Re-birth. Titus, iii. 5.
RESURRECTION. 1 Pet. iii. 19-21.		A mistake to think this is only for <i>old</i> people. J. iii. 4.

Whether He wills that Infants should be denied this grace must be concluded from

I. THE INSTITUTION, M. xxviii. 19, 20, which is comprehensive of them, for

1. '*All Nations*' include children as well as women and men.
2. So do '*Households*.' Lydia's. Acts, xvi. 15. Jailor's. 33. Stephanas's. 1 Cor. i. 16.
3. O. B. L. uses the term '*man*' for a new-born *infant*, when speaking of its birth. J. xvi. 21.
By another term, equally comprehensive, He declares the *general necessity* of the second or heavenly *birth* of water and the Spirit, for entrance into His Church. J. iii. 5.
4. The Apostles, being Jews, took it for granted that infants were included, Acts, ii. 39, having been circumcised when eight days old. Phil. iii. 5.
5. Infants are the best candidates for Holy Baptism, for they alone are incapable of opposing the Grace then given, not having committed actual sin. Mk. x. 13.

And from

II. CHURCH HISTORY.

1. The Church is not formed by men's choice of GOD, but GOD's choice of men. J. xv. 16, 19.

It is therefore Christ's intention that Baptism should *come to us*, not that as adults *we* should have to *come to it*. M. xxviii. 19, 20.

2. Had Infant Baptism not been the custom of the Apostolic Church, it could not have been universally adopted without some recorded protest.

3. Adults frequently delayed Holy Baptism, because it washed away *past* sin. Acts, xxii. 16.

Parents should hasten it for their infants to avoid *all* sin. Acts, xvi. 33. 'Immediately,' R.V.

4. The unbaptized have no share promised them in CHRIST or His Church. Mk. xvi. 16.

And from

III. EXPERIENCE.

1. The stains of guilt were *unconsciously received* through Adam's fall, we might expect them to be *unconsciously wiped away* by the Second Adam's perfect Obedience.

2. The after-consciousness of this Blessing, and of an Heavenly Father's Love, is of inestimable value to a child's heart.

3. Faith in the gift of Grace is an immense power to enable a child to resist sin.

SPONSORS said to have been instituted by Hyginus, ninth Bishop of Rome. 138-141 A.D.

Parents appear to have been sponsors till the ninth century, when they were forbidden by the Council of Mayence.

XXI

The Epiphany

THE EPIPHANY, or Manifestation of CHRIST, FOLLOWS CHRISTMAS, as leaves and flowers unfold from a bud.

The Word was made Flesh, Christmas }
We beheld His Glory, Epiphany } J. i. 14.

JESUS, born in *Bethlehem in the land of Judah*, is shown to the *Gentiles*, represented by Magi.

MAGI, first, Median or Persian scholars, then any Astrologers [of such Daniel was chief in Babylon].

Called also Chaldæans.

Balaam, perhaps, one of them, and so his prophecy (Num. xxiv. 17) handed down. Daniel's also (?).

Supposed to be Arabians and kings. Ps. lxxii. 10.

GIFTS, according to Tradition.

MELCHIOR, an old man, representing SHEM, brought

GOLD = our heart's devotion, to O. B. L. as *King*.

BALTHASAR, middle-aged, representing JAPHET, brought

FRANKINCENSE = prayer, worship, to O. B. L. as *GOD*.

CASPAR, a youth, child of HAM, brought

MYRRH = self-denial, to O. B. L. as *Man who should suffer*.
J. xix. 39.

The *Gifts* are *threefold*, so is Duty to self, to others, and to GOD. Each man stands at the centre of three concentric circles of Duty, the innermost to self, the middle to others, the outermost—including the other two—to GOD.

THE MAGI TEACH US

- | | | |
|---------------------------|---|--|
| 1. How to find CHRIST and | { | 1. By acting on what we know and understand (star). |
| | | 2. By betaking ourselves to authorised teachers (Jerusalem). |
| | | 3. By undertaking hardships (long journey and trouble). |
| 2. How to worship HIM. | { | By gifts and offerings that cost us something (lowly posture and adoration). |

O. B. L. MANIFESTED IN SIX WAYS, AS SHOWN BY THE SIX WEEKS AFTER EPIPHANY.

	<i>Seen in the Gospel.</i>	<i>To whom.</i>	<i>Our Prayer in the Collect.</i>	<i>Our Duty in the Epistle.</i>
1.	Wis- { dom. { Obedience.	B. V. M. and Doctors.	{ Wisdom, grace, and power, through prayer.	Self-dedication.
2.	Power over realm of { Nature.	Disciples and friends.	{ Peace through supplica- tion.	{ Use of gifts and privileges.
3.	Power over Humanity.	{ Jew (leper) Gentle (centurion) i.e. all suffering humanity.	{ Help and protection in infirmities.	Unselfishness.
4.	Power over elements { and devils.	Those in 'subjection.'	{ Protection in danger and temptations.	Subjugation.
5.	Long-suffering love.	The meek.	{ Protection of Church from false religion.	Charity.
6.	{ Earnest of further ma- nifestation in glory. }	{ The Elect. Sons of God as they 'shall be.'	{ Preparation and purifica- tion.	{ Same as in Col- lect.

The Epiphany teaching is complete in four weeks. The two additional teachings are equally suitable for the end of Trinity season. The sixth refers to the second Epiphany of O. B. L., and is therefore appropriate to use just before Advent.

XXII

1 Sunday after Epiphany

Worship

- I. Definition : 'The prostration of the whole being of the rational creature in deepest reverence before the Creator.'

For man this is double : *a.* Devotion of the mind ;

b. Reverence of the body. *Epistle.*

'*a*' being the more important by far, since '*b*' without '*a*' is not only vain but offensive to GOD. Is. xxix. 13, 14. M. xv. 8, 9. J. iv. 23, 24.

The Moslems have a great sense of worship ; though they do not know the True GOD, and have no sacrifice for sin, yet they seem to have retained the idea of worship.

- II. Worship springs immediately out of the virtue of Justice, being the honour due to GOD from His creatures. As the creature receives his being and sustenance from GOD, it is but due that he should acknowledge his obligation by worship.

- III. It includes for fallen man, besides adoration, self-oblation, and petition, *SACRIFICE in strict accordance with GOD'S covenant*, viz. *BLOODY*. Heb. ix. 22. (Because of the penalty, Gen. ii. 17, the 'life' being in the Blood. Lev. xvii. 11.)

Without *THIS* GOD will accept or hear nothing from fallen man ; *e.g.* Cain and Abel.

The '*ONE VICTIM*' is '*The LAMB of GOD*' { J. i. 29.
Heb. ix. 12.

To THIS all the animal sacrifices B.C. pointed and owed their efficacy ; *e.g.* those of the Patriarchs before and after the Flood, Abel, Noah, Abraham, Israel, Moses, Aaron, David, Solomon.

To THIS all Christian Eucharists refer, and *from IT* draw all their virtue.

Therefore the *Holy Sacrifice of the Altar* is necessarily the Sun and Centre of the Devotional System of the Church (Mal. i. 11), and thus all our worship, public and private, our prayers, praises and self-oblation, become acceptable 'through JESUS CHRIST our LORD ;' and, moreover, 'apart from *THIS covenanted means of approach* to GOD, we pray and worship in vain self-sufficiency.

Therefore no Christian may willingly be absent (at least on the LORD'S Day) from the Sacrifice of the Altar. Acts, xx. 7.

XXIII

2 Sunday after Epiphany

Marriage

GOSPEL. HYMN 350, vv. 1, 2, 3.

Three kinds of Marriage { (a) Consent only.
 (b) Civil Marriage.
 (c) Christian Marriage

All three are binding only (c) confers Grace

I. CHRISTIAN MARRIAGE IS A SACRAMENTAL RITE

i.e. a means of Grace, with an outward sign. M. xix. 5, 6.
Not 'generally necessary.'

Outward sign, the betrothal (see Service), accompanied by joining of hands and giving of a ring.

Grace, power to keep the marriage vow (viz. mutual faithfulness and love:—on husband's part, *support*; on wife's *obedience*).

GOD has attached to Marriage two properties

i. UNITY. Twain becoming One Flesh. M. xix. 6. Gen. ii. 24.

Therefore relationships by *affinity* the same as *blood* relationships and within "the prohibited degrees."

[Lev. xviii. 18 refers to Polygamy. See Margin and reff: A. V. or otherwise it would contradict verse 17. The Hebrew expression 'One to another' occurs in Holy Scripture 42 times, in 41 cases without reference to relationships by affinity.]

ii. PERPETUITY. M. v. 32. xix. 6. 1 Cor. vii. 10. 11. 39. Rom. vii. 2.

Therefore Divorce is really impossible. L. xvi. 18.

[but not judicial separation. 1 Cor. vii. 11.]

and is sin { 1. In those who encourage or allow it.
 2. In those who undergo it.
 3. In those who take advantage of it.

Instituted by GOD in the time of man's *innocency* to *preserve* it; after the fall by O. B. L. to *restore* it. J. ii. *Gospel*.

II. A SHADOW OF

i. THE INCARNATION. See Cat. lxx. II. v. "Leaving Father."

N.B. Not *the woman* leaving, as is more commonly the case in the shadow, but *the man*.

ii. THE UNION OF CHRIST with HIS CHURCH, on the "third day" of the Resurrection.

"Cleaving to the Church." Cf. Gen. ii. 24, and Article ii. 'never to be divided.

Read the first part of both Introduction and Sermon in Office of H. Matrimony.

As Woman is the complement of man, Cf. Gen. i. 26. v. 2.

So CHRIST is not complete without His Church. *See Cat. cxxviii. I. near the end.*

III. SINS against this Sacrament (Adultery, Divorce, Incestuous Marriages and Lust generally) are so great that they were not washed away by the Flood nor quenched by the Fire, but soon reappeared in Noah's sons and Lot's daughters.

LESSONS.

1. *Speak* and think *reverently* of marriage
2. Be *careful* in *contracting* marriage.
3. Look for *Grace* in marriage.

XXIV

3 Sunday after Epiphany

Fifth Commandment

First Commandment in time, though fifth in importance. 'In time,' because children must know their parents before they know GOD.

First also with a *promise*, for children need the promise of a reward. Eph. vi. 1-3.

Solomon places the fifth Commandment after the first in order of importance. See his first two Proverbs. i. 7-8.

Disobedience one of the great Heathen sins, Rom. i. 30; and a sign of the coming Judgment. 2 Tim. iii. 2.

I. THIS COMMANDMENT IMPLIES MUTUAL DUTIES BETWEEN:

Parents and Children. Col. iii. 20, 21. Ecclus. iii. 1 Sam. iii. 13.

'Eli only talked to his sons.' *Liddon.*

Husbands and Wives. Col. iii. 18, 19. Eph. v. 22, 25. 1 Pet. iii. 1-7.

Clergy and Laity. 1 Cor. iv. 1. Eccus. vii. 31. L. x. 16. Heb. xiii. 7, 17. 1 Cor. ix. 1-16. 1 Pet. v. 1, 2. 2 Tim. ii. 24-26.

State and Subjects. Rom. xiii. 1, 2. 1 Pet. ii. 13, 14, 17. Ps. 82 Deut. i. 16, 17. 2 Chron. xix. 6, 7.

Employers and Employed. Col. iii. 22; iv. 1. Eph. vi. 5, 9.

Old and Young. 1 Pet. v. 5. 1 Tim. iv. 12.

II. (A.) DUTY OF PARENTS. Eph. vi. 4. Prov. xxii. 6. Eccus. xxx. 9-13. Not to spoil their children. 1 Sam. iii. 13.

RULES FOR PARENTS.

- | | |
|--|--|
| <ul style="list-style-type: none"> i. Insist on every order being obeyed, cry or no cry. Be firm. 1 Tim. iii. 4. ii. Mortify a child's Impatience, when it particularly desires something. Lam. iii. 27. Eccus. vii. 23. iii. Require a child to give thanks for whatever is given to it. Eccus. xxii. 10. iv. Never laugh at a child for doing wrong, e.g. never in play let a child strike mother or nurse. Prov. xiv. 9. Eccus. xxx. 11. v. Never let one parent interfere with the other when punishing a child. Prov. xxix. 15, 17. Eccus. iii. 2. vi. Try gentleness (not coaxing) before severity. Col. iii. 21. Gen. xxxiii. 13, 14. | <p>Thus a child will be trained to be:</p> <ul style="list-style-type: none"> i. Obedient. ii. Patient. iii. Grateful. iv. Conscientious. v. Respectful. vi. Tender-hearted. |
|--|--|

(B.) DUTY OF CHILDREN.

Children are to $\left\{ \begin{array}{l} \text{love} \\ \text{honour} \\ \text{succour} \end{array} \right\}$ their Parents.

Instant obedience saved the life of little child of signalman [who could not leave the points] when told to 'lie down,' and train passed over him without harm. *Miss. Anec.* 171.

Only to disobey their parents when forbidden to do GOD's will, or ordered to do wrong. M. x. 35, 37.

Disobedience is so sinful because so ungrateful. (a.) *Punishment of:* Hophni and Phinehas; Absalom. (b.) *Sorrow for:* Samuel Johnson, fifty years after his refusal to take his father's bookstall in Uttoxeter Market, stood bareheaded for an hour in rain and wind on the spot.

III. (A.) DUTY OF EMPLOYERS. M. xx. 26, 27. Ecclus. xxxiii. 31.
Read Epistle to Philemon.

To remember :—

- i. They are responsible to GOD for their authority. 1 Chron. xxi. 4.
 - ii. That *they* are *servants* of GOD. Eph. vi. 9.
 - iii. To treat their servants with Justice and Tenderness. Jer. xxii. 13. Jas. v. 4. Deut. xxiv. 14.
 - iv. To allow them time for their religious duties. Ex. xx. 10. iii. 18.
 - v. To set them good examples. Gen. xviii. 19. Josh. xxiv. 15.
- (B.) DUTY OF SERVANTS OR EMPLOYED. Eph. vi. 5, 6.
Titus, ii. 9, 10. 1 Tim. vi. 1.
- (a.) Not to wrong their employers in their goods by
 - i. Taking for themselves more than is allowed. 2 K. v. 20.
 - ii. Giving them to others.
 - iii. Using them carelessly or wastefully. L. xvi. 1.
 - (b.) To prevent others from defrauding them.
 - (c.) To be active, industrious, cheerful.
 - (d.) To be obedient with no gainsaying.
 - (e.) To be respectful. 1 Pet. ii. 18.

Obedience to be rendered to wicked Superiors if they order what is consistent with GOD'S law. M. xxiii. 3. 1 Pet. ii. 18.

But not to be rendered to good Superiors if they order anything contrary to GOD'S law. 2 Chron. xxvi. 4. 18. 2 Macc. vii. 33. Acts, v. 29.

XXV

3 Sunday after Epiphany

Obedience

- I. (Deriv. *obaudio*, to hearken.) Definition: 'A virtue which renders a man's will prompt to comply with a command, prohibition, or known law and rule of duty prescribed.'

Two kinds, *Divine* and *Human*, according as it is rendered directly to GOD or man.

Most important, since on it depended continuance in GOD'S favour in Paradise (Gen. iii. 23, 24), and man's Redemption. Rom. v. 19.

Nothing can be substituted for it. 1 Sam. xv. 22.

- II. Obedience springs from the virtue of Justice, being due from the creature to the Creator, as to the Master Will of the Universe, and to all Powers spiritual and temporal of His appointment. Without it there would be moral and social chaos.
- III. Obedience should be *Prompt, Willing, Cheerful, Persevering*, e.g. O. B. L. J. iv. 34. Phil. ii. 8. 'As in Heaven.' Lord's Prayer. Ps. ciii. 20.

Obedience should be rendered

1. Willingly and with a generous spirit, not with constraint as a slave.
2. Not with repugnance or weariness, like the lukewarm.
3. Not for fear of Hell, like the imperfect.
4. Not with reward for his principal object, like the Hireling :
- But 5. With the desire to please Almighty GOD and for love of virtue.

- | | | |
|--------------|---|--|
| | { | Ten Commandments. 2 Cor. iii. 3. |
| | | Example and Teaching of JESUS CHRIST. M. xi. 29. |
| | | Rules and Ordinances of HIS Church. See Catechising, 127. M. xviii. 17. |
| (a.) To GOD. | | Admonitions of HIS Ministers. Heb. xiii. 17. |
| | | Secret inspirations of the HOLY GHOST. Acts, viii. 29. |
| | { | Advice sought from Spiritual Pastor. Heb. xiii. 17. |
| | | (Always subject to a.) |
| | { | Laws and Demands of the Powers that be. Tit. iii. 1. |
| | | Rom. xiii. 1. Cf. Cat. 103. |
| (b.) To Man | { | Parents. Exod. xx. 12. Eph. vi. 1. |
| | | All in authority over us. Eph. vi. 5-7; 'not only to the good and gentle, but also to the froward.' 1 Pet. ii. 18. |

It is *advisable* that Obedience be (where possible) *Intelligent*, i.e. with a knowledge of the object of the command, in order that the will may be urged to greater activity, as the wisdom of the law and of the Lawgiver is perceived. (Cf. the method in German Army.) Hence *wise Pastors* instruct their flocks, *wise Rulers* inform their people. Nevertheless, this knowledge, though useful, is not essential to Obedience, which must be rendered without it or blindly, else there would be confusion; e.g. Young Children, Scholars, Soldiers, Sailors, Workmen.

IV. MOTIVES. *Love*, or *Fear*, or *both*.

To be well pleasing to GOD it should be the fruit of Love (J. xiv. 15), begotten of Faith in GOD and HIS Providence.

V. REWARD. Divine Commendation and Blessing. Gen. xxvi. 4, 5.
1 K. ix. 4. Lev. xxvi. Heb. v. 9.

Penalty of Disobedience. GOD's wrath and indignation. Gen. ii. 17 ;
iii. 23. Lev. xxvi. 2 Thess. i. 8.

VI. EMINENT EXAMPLES. Enoch, Noah, Abraham, Joseph,
Moses, Joshua, Samuel, Daniel, B. V. M., Apostles.

XXVI

4 Sunday after Epiphany

Third Commandment. Reverence

Learn 'Duty to GOD.' See Catechising, 71.
Contains *A Precept* and *A Penalty*.

I. PRECEPT.

1. TO CALL UPON, HONOUR, AND PUBLISH the most Holy Name
and Word of God. Deut. xxxii. 3. Ps. xxix. 2.

- (a.) With religious awe and holy Fear.
- (b.) Only in solemn matters.

2. TO GIVE DUE RESPECT to all things consecrated to GOD or
having His Name or sign upon them. *Miss. Anec.* 235, 236.

II. PENALTY. GOD will hold him very guilty who *sins* against
this command : By

1. SACRILEGE ; *e.g.* Belshazzar, Dan. v. *Miss. Anec.* 238-247.

2. BLASPHEMY. Punished by death, Lev. xxiv. 14 ; *e.g.*

- (a.) *Sennacherib*, by commission. 2 K. xix. Is. xxxvii.
- (b.) *Herod Agrippa 1st*, by omission. Acts, xii. 23.

3. VAIN SWEARING AND CURSING. M. v. 33-37. Jas. v. 12.

4. FALSE OATHS. Affirmations as to facts, when we must speak
'The Truth, the whole truth, and nothing but the truth.'
Jezebel, 1 K. xxi. 10.

Difference between

An Oath—administered to one for man's sake, Heb. vi. 16, and

A Vow—Voluntarily taken, for GOD's sake.

5. { RASH } VOWS. { Jephthah, Judg. xi. Herod Antipas, Mk.
BROKEN } vi. 23.

Broken vows; e.g. Priest giving up Holy Orders. 'Religious' becoming 'seculars.' Divorce. Lapsing after Confirmation.

6. PRYING INTO SECRET THINGS. Spiritualism, Fortune telling.

7. IRREVERENCE IN HOLY THINGS.

III. EPISTLE. REVERENT SUBMISSION OF OURSELVES.

'Let every soul,' &c. 'Render to all,' &c.

1. BEHAVIOUR IN CHURCH.

Judge what would be a proper attitude before an earthly superior. Posture in his presence.

Not { to lounge; to sit cross-legged; put feet on bench; to eat
while he talked; fall asleep in his face; look about
while he spoke; cough before him.

But you would look straight forward and *listen*.

Kneeling and *standing* directed in Prayer-book; sitting only mentioned there for Bishops.

2. BEHAVIOUR. 1. *To Bible*. No pricking. No reading for curiosity.

” 2. *To Clergy*. No jesting. 2 K. ii. 23.

” 3. *In talking*. Eph. v. 4. M. xii. 36.

XXVII

4 Sunday after Epiphany

Third Commandment

SIN OF BLASPHEMY.

DEFINITION OF BLASPHEMY—Presumption in prescribing to GOD.

As S. Thomas, J. xx. 25; and even Salome. See Gospel for Fest. of S. James. Rom. ix. 20.

Speaking against the just Judgments of GOD. Rev. xvi. 7-10

AN OATH ALLOWABLE, because of man's infirmity. Otherwise unnecessary and vain. M. v. 33, 37. O. B. L.'s word, 'communication,' implies that an oath should only be used in exceptional circumstances, not in ordinary commerce.

The Quakers ignore oaths which are allowable, for O. B. L. broke silence when put on oath, but they also ignore Sacraments which are necessary.

Atheists take oaths but ignore GOD.
Presumption in both.

Abraham. Gen. xxiv. 3.
Jacob. Gen. xxxi. 53.
Joseph. Gen. xlvii. 31.
S. Paul. Rom. i. 9. 2 Cor. i. 23.
Angel. Rev. x. 6.
O. B. L. M. xxvi. 63, 64.
Article XXXIX.

- I. All other sins are concerned with things here on Earth, as Avarice, and Lust, and Gluttony; but this sin would take the things of Heaven and eat them up.

All other sins proceed from human infirmity and ignorance, but Blasphemy has its source in an iniquity which belongs to Satan.

II. PUNISHMENT OF BLASPHEMY. DEATH BY STONING. Lev. xxiv. 14.

Sennacherib's army destroyed : 185,000 men. 2 K. xix. Is. xxxvii.

Antiochus. 2 Macc. ix. 9.

Nicanor killed in battle. 2 Macc. xv. 33.

Herod eaten of worms. Acts, xii.

Emperor Maximinus hated the Christians. Wrote a book of Blasphemies, which he had taught in the Schools, that Children might repeat in the streets, to the horror and offence of Christians. A Plague fell on the Place. Bodies in streets. None to bury. Yet no Christians died.

A Doctor in Essex, who ridiculed O. B. L. as the Carpenter's Son, when he came to die, owned that his greatest despair consisted in having to appear before the judgment seat of the Carpenter's Son.

Village Edinghausen, near Bielfeld. A man gave notice that he would ridicule the Holy Eucharist. He did so, and said the words of consecration, and gave the bread and wine to his companions. When it came to his turn to take them, he felt ill, dropped his head on the table and died.

III. REMEDY FOR SWEARING. Some act of penance at each offence.

e.g. A Soldier's way to cure his habit. Confessor advised him every time he uttered an oath to stoop down as if he would kiss O. B. L's Feet, and say, 'Lord, forgive me.' He made progress. One day, letting drop his sword, he uttered a terrible oath, but he bowed down to do his penance and a bullet whizzed just over him, which would have killed him if he had been standing upright. Henceforth he was cured.

A Saint's horror of Blasphemy. Ignatius Loyola said his greatest punishment, if he were cast into hell, would be to hear GOD blasphemed there.

Miss. Amec. 18, 19, 276-280.

XXVIII

5 Sunday after Epiphany

The Beatitudes

LEARN THE BEATITUDES OR THE EPISTLE FOR WEEK.

I. THE OLD AND NEW LAW. CONTRAST in the CIRCUMSTANCES connected with the giving of each.

OLD.

Given on SINAI. Exod. xix.
Wilderness. Barren.

In thunder, cloud, and fire.
Bounds set round Mount Sinai,
no one to approach the
Mount.

Commands given, which if broken were to be punished.

NEW.

Given on Peaks of Hattin.
West side of Lake of Galilee,
near Capernaum. Green
slopes of hills. M. v.

In calm and peacefulness.
Multitudes thronged round our
LORD.

Blessings pronounced on fulfilled precepts.

This was not the first time blessings were given from a mountain. Seven *temporal* blessings were given from Gerizim. Deut. vii. 13, and xxviii. 1-7. Here we have an octave of *spiritual* blessings.

II. THOSE BLESSED and THEIR PRESENT REWARD.

- | | |
|--|------------------------------|
| 1. Poor in spirit. | 1. Kingdom of Heaven. |
| 2. 'Mourners. { Transposed in | 2. Comfort. |
| 3. Meek. { Codex Bezae. | 3. Inheritance of the earth. |
| 4. Hungry and thirsty for Righteousness. | 4. Fulness of good things. |
| 5. Merciful. | 5. Mercy. |
| 6. Pure. | 6. Vision of GOD. |
| 7. Peacemakers. | 7. Adoption of sons. |
| 8. Persecuted. | 8. Kingdom of Heaven. |

The exhortation in the Epist. is very similar. 1. Mercifulness. 2. Kindness. 3. Humility. 4. Meekness. 5. Longsuffering. 6. Forbearance. 7. Forgiveness. 8. Love, the bond of Perfection.

III. THE FINAL REWARD.

'Great is your reward in Heaven.' M. v. 12.

What is it? Cf. Rev. ii., iii., xxii.

1. Admission to Heavenly City. Rev. xxii. 14.
2. Wiping all tears from eyes. Rev. xxi. 4.
3. Crown of Life. 2 Tim. iv. 8. Rev. ii. 10.
4. Permission to eat of Tree of Life. Rev. xxii. 2, 14.
5. Welcome. 'Well done, thou good and faithful servant.' M. xxv. 21, 23.
6. White Robe admitting to GOD's Presence. Rev. iii. 5.
7. Sitting down with CHRIST. Rev. iii. 21.
8. Having GOD as their Portion for ever. Gen. xv. 1. Rev. xxi. 3.

Conclusion.

The Righteousness of the Old Law was little more than avoidance of sin, *i.e.* Thou shalt not. The New Law is the practice of a holiness, the Rules of which are contained in the Beatitudes. The Old Law was to do nothing against GOD'S Will, the New Law to do nothing without It.

XXIX

6 Sunday after Epiphany

Second Coming of our Lord

1 Thess. iv. 16.

Derivation, Manifestation = struck with the hand. Latin.

Cf. 'at hand,' 4 Advent Epistle.

Epiphany = appearing. Greek.

I. FIRST COMING. Incarnation.

Object to 1. Destroy the works of the Devil.

2. Make us the sons of GOD, and

3. Heirs of Eternal Life.

This coming in great Humility. Advent Collect.

In the Creed, next after the Ascension, we have the Second Advent.

The interim is called 'the last time.' 1 J. ii. 18. Acts, ii. 17.

SECOND COMING, 'at the last day.' Advent Collect.

Object to 1. Judge both quick and dead.

2. To make us like Himself, that we may be with Him.
Epistle.

3. Gather together His elect. Gospel.

He compares Himself in His Divinity to Lightning. In His Humanity to a carcase or body (Latin); a Body that *was* dead and *is* alive, for eagles feed not on dead bodies. Job, ix. 26. Deut. xxxii. 11. Is. xl. 31.

II. MANNER OF HIS COMING, like lightning ; in

1. Being seen by all. Rev. i. 7.

2. Revealing all the hidden things of the thickest darkness.
L. xii. 2.

3. Its suddenness. Cannot say beforehand, 'It is coming! Lo here, or Lo there!' S. John Baptist before His first coming could say Ecce Agnus Dei. But the 'Leo Dei' comes as a thief. 1 Thess. v. 2.

4. Terrifying the sinner, aweing all. Gospel, and Rev. i. 17.

5. Momentary flash, then thunder. Appearance, then Judgment.

6. Seen coming in clouds of Heaven, not on earth as at the first.

7. Power irresistible.

III. CHURCH PREPARES for Second Advent by

1. REPENTANCE. Casting away works of darkness.
2. STUDY of Holy Scripture.
3. TEACHING OF HIS MINISTERS and partaking of His Sacraments.
4. Putting on armour of light = Holiness. 1 Thess. v. 5-8.

By 1. Rejoicing in the LORD.

2. Moderation.

3. Putting away anxiety.

4. Prayer.

5. Supplication.

6. Thanksgiving.

} Epistle, 4th Advent.

Summary.

1. Purify Self.

2. Cultivate Hope { Watchfulness.
Anticipation by dwelling on Promises of GOD.

XXX

Septuagesima

Sept. says "Watch;" Lent says "Pray," we can only reach Easter by Self-examination and Repentance.

Sept. = Creation, Sex. = Catastrophe. Quinq. = Charity which restores.

Septuagesima Sunday is known by four 'C's, viz. our

1. Creation. First Lesson, Morning.

2. Call. Gospel.

3. Course. Epistle.

4. Consummation. Second Lesson, Morning.

Creation

I. THREE SPHERES OF CREATION.

Cf. Nicene Creed.	{	1. 'THE HEAVENS'	2. THE EARTH
		includes spiritual beings.	and living creatures produced on it.
		3. MAN, THE UNION OF BOTH SPHERES.	

II. 1. THE ORDER OF CREATION.

(a.) *Heaven and earth* 'in the beginning,' *i.e.* at unknown distance of time. Cf. J. i. 1.

(b.) Formation and Development of the Solar System, including the Earth and its products, of which man is the highest and last. Gen. ii. 7.

2. THE CO-OPERATION OF THE PERSONS OF THE BLESSED TRINITY IN THE WORK OF CREATION. Gen. i. 1. *GOD*. i. 2. The *SPIRIT*. i. 3. *GOD SAID*, *i.e.* the *WORD*. J. i. 1-3. Cf. viii. 12. Gen. i. 26: '*us*.'

Compare

(a.) *The Incarnation*. L. i. 35. The Three Persons mentioned.

(b.) *Pentecost*. The *SPIRIT*, Who proceeded from the *FATHER*, sent by the *SON*. J. xv. 26.

(c.) { *The Atonement*. } The offering of the *SON* to the *FATHER*
 { *The Eucharist*. } BY the *SPIRIT*. Heb. ix. 14.

(d.) *Baptismal Regeneration* includes *Creation*, *Redemption*, and *Sanctification*, in each of which *One* of the Three Persons is the *prominent*, though not the *sole*, Agent.

3. THE ORIGINAL STATE OF THE WORLD, 'VERY GOOD,' *i.e.*

(a.) In material world perfect Order and Harmony; Man free from disease, pain, and death. Heathen poets speak of a 'golden age' corresponding to this state.

(b.) Man, as a *spiritual* being, capable of immediate intercourse with *GOD*, being in a perfect state of Grace, but with power (free will) to resist Grace, as at present.

4. EVERYTHING created FOR ALL TIME in the six days.

Cf. Fourth Commandment—'in them *is*,' *i.e.* all that has, or will, come into being since creation, is, or will be, the result of the forces then set in motion; *i.e.* all that exists *now* was *created* (in germ) in the six days, therefore *GOD* now *sustains* His creation in a continuous process of orderly development.

5. From *GOD* the Creator come

TRUTH=the relation of facts to the reason . . hence Science.

BEAUTY=proportion and perfection of parts

with colour „ Art.

GOODNESS=the perfection which all desire . . „ Ethics.

In denying *GOD* the foundation of these is destroyed.

III. GOD'S MOTIVE IN CREATION IS LOVE.

GOD'S Love finds its satisfaction in

- (a.) The *necessary* response of the lower nature to His creating and sustaining power.
- (b.) The *free* love and obedience of Men and Angels by the power of Grace; these exercising them through *sight*, those through *faith*.

Or, more briefly

GOD created that He might *love* and be *loved*.

The *proof* and *test* of *creaturely love* is OBEDIENCE. J. xiv. 15

XXXI

Septuagesima

Creation of Man

REPEAT GEN. ii. 7.

GOD has not told us *how* He did it, and various theories may be held on that point.

The theory of *Evolution*, now widely accepted, leaves unaccounted for

I. THE ORIGIN OF MATTER. Heb. xi. 3. Gen. i. 1, 2.

Matter, Force, Order, Law, are from GOD. Verse 2.

Whatever is *evolved* in the *effect* must be *involved* in the *cause*.

These four granted, infinite changes may follow; but you can get nothing out of them but what was potentially put in them.

II. LIFE, ALSO UNACCOUNTED FOR BY EVOLUTION.

The Hebrew word *bārā*, translated *created*, occurs on three occasions, and three only, in Gen. i.—the first at the creation of Matter, the second at the creation of animal Life, and the third at the creation of Man. *Prof. Dana*.

- (a.) The Chasm between *dead* matter and *living* matter is insuperable.

Living Matter out of dead matter

'Is a result absolutely inconceivable.' *Mr. Darwin*.

'It is not supported by any evidence.' *Dr. Carpenter*.

Spontaneous generation is

'Vitiating by error.' *Prof. Tyndall*.

'Utterly discredited.' *Prof. Virchow*.

(b.) Life created, is there evidence of *development of species*?

1. 'In the fossiliferous rocks there is no evidence whatever of progression from more generalised to lower forms.' See Prof. Huxley, *Lay Sermons*, p. 225.
 2. 'No variety, living or extinct, has ever been known to produce a species.' Dr. Elam, *Contemporary Review*, vol. xxix. 131.
- 'Of direct and positive testimony there is no fragment whatever.' *Dr. Elam*.

(c.) *There are Three Barriers to Evolution in animal life.*

1. The *Backbone*; 2. The *Breast*; and 3. The *Brain*.

1. No evidence of a *butterfly* becoming a *bird*.
 " " " *snail* " " *serpent*.
 " " " *starfish* " " *salmon*.
2. It is difficult to imagine that sucking in an offspring developed milk in a mother.
3. The most intelligent brute shows no tendency towards the development of the *distinctively human* faculties, *e.g.* articulate speech, worship, generalisation.

(d.) The powers of the human intellect show no development since the day when the Great Pyramid was commenced.

(e.) In "The Nineteenth Century" for Jany. 1885, Professor Max Müller discusses the savage, and refuses to accept as proved several of the hypotheses put forward by the Evolutionists, pointing out, for example, that the Fuegians, who are reckoned the lowest of existing savages, have a vocabulary of 30,000 words, which is enormously larger than that of the English peasant, and a serious difficulty in the way of assuming that the Fuegians derived this copious stock of words and ideas from barbarians just above the apes.

Greater knowledge may clear up these difficulties, but it is always to be believed that

III. GOD HAS NOT ONLY

1. *Formed man of the dust*; and
2. *Given him life*; but He has also created him
3. *In His Own Image*.

We read (Gen. ii. 17) that the "Living soul" of man is a product of GOD.

- (1) From the dust of the earth, *i.e.* material nature, (Job, x. 9).
- (2) By the Breath of GOD, *i.e.* infusion of the Spirit.

There was no proper union between flesh and spirit till GOD made man. The soul of man is the medium by which the spirit acts on the body. Cf. L. i. 46. 'Soul *doth*,' and 47 'spirit *hath*.'

By our $\left\{ \begin{array}{l} \text{body} \\ \text{soul} \\ \text{spirit} \end{array} \right\}$ we exercise $\left\{ \begin{array}{l} \text{sense-} \\ \text{self-} \\ \text{GOD-} \end{array} \right\}$ consciousness. Cf. Heb. iv. 12. 1 Thess. v. 23.

In unregenerate man, instead of the spirit ruling, the soul reigns over the spirit and manifests itself in mere human reason, oftener in sensuality, while the spirit is practically dead. S. Jude 19.

Our duty as HIS creatures therefore is

1. To serve HIM with our bodies.
2. To devote our Intellect to HIS Honour.
3. To love HIM with heart, mind, soul, and strength.

'Be ye sure that the LORD He is GOD, it is He that hath made us, and not we ourselves.' Ps. c. 2.

XXXII

Sexagesima

The Fall of Man

VIEWED IN THE LIGHT OF SALVATION.

- I. DEFINITION: 'The conscious and wilful disobedience of our first parents to a distinct command of GOD.'

The most terrible catastrophe ever witnessed on this earth
Resulted in

The ruin of the crowning work of GOD'S Creation (cf. first Catechising for Septuagesima), viz. the death of man's soul and body.

II. THE FALL

- (a.) *Stripped man* (made in the image and likeness of GOD) of Supernatural Riches

Grace, Righteousness, Innocence, Holiness.

- (b.) *Marred* his whole being.

Darkened his Understanding.

Enfeebled „ Memory.

Shattered „ Will.

Established discord within and without him ; viz. :

Conflict between concupiscence and reason.

„ against the Will of GOD.

„ between man and man.

Subjected him to death and its concomitant evils, pain, sickness, and decay ; and to him who had the power of death, *i.e.* the Devil.

Dethroned him from his sway over beasts.

Deprived him of Paradise and tree of Life.

Entailed on him hard labour and continual griefs and anxieties.

Thus the necessary consequence predicted of disobedience was fulfilled (Gen. ii. 17), and man was left 'half-dead,' soon to die entirely. Gospel, 13 Trinity. But

III. ADAM AFTER THE FALL was not wholly deserted by GOD.

Penitence with *Faith* and *Hope* in the promised Seed *drew Grace* from GOD and united him once more to GOD, though with all the terrible temporal consequences of rebellion still attached :

Through which (*vide* II. (b.) *supra*) he must struggle upwards by hope of Grace in restoration and establishment in Grace.

IV. THE WORK OF THE SECOND ADAM is the reversal of the Fall. As the integrity of man's nature was ruined by rebellion of his will against GOD'S, so its restoration must be begun by submission of his will to GOD'S. This was the work of the INCARNATE WORD from the first ('Lo! I come,' &c. Ps. xl. 9, 10).

This is the restorative process all Christians must undergo to attain Glory with JESUS CHRIST.

i. Self Oblation to GOD in CHRIST.

ii. Subjection of the appetites and desires to Right Reason through the infusion of Grace consequent upon submission to GOD.

The success in the latter is exactly in proportion to our sincerity in the former.

LEARN

1 Cor. xv. 22 : 'As in Adam,' &c.

2. His character

- (a.) A Murderer. J. viii. 44; *e.g.* Cain, Saul, Ahithophel, Judas.
 - (b.) A Liar. Gen. iii. 4. Rev. xii. 9; *e.g.* in Ahab's Prophets. 1 K. xxii. 19-22.
 - (c.) Pride, his special sin. Is. xiv. 14.
 - (d.) Seeking whom he may devour. 1 P. v. 8.
 - (e.) Full of devices against us. 2 Cor. ii. 11. Cf. Bunyan's Holy War. Mansoul has five gates (senses).
 - (f.) Very subtle. Rev. ii. 24. Attacks our mind which is made up of
 - 1. Understanding or reason, by arguments
 - 2. Memory, by recalling evil images
 - 3. Will, by hardening it against GOD.
 - (g.) Probably not omnipresent in this world, but compared by O. B. L. to lightning (L. x. 18), as electricity is instantaneous in motion. Or he may be permitted by GOD to tempt in all places at the same time.
3. He specially withstands the Priests of GOD; *e.g.* O. T., Zech. iii. 1. N. T., Acts, xx. 29, 30. 2 P. ii. 1. 1 Thess. ii. 18. 2 Cor. iv. 3, 4.
- As he withstood and tempted O. B. L. Himself. Mk. i. 13.
- He hates the people of GOD as he hates GOD, seeing in them the heirs of his forfeited inheritance.
4. He tempts all; *e.g.* Saul. 1 Sam. xvi. 14. David. 1 Chron. xxi. 1. Ananias. Acts, v. 3. Judas. J. xiii. 2, 26, 27. S. Peter. L. xxii. 31, 32. Sustained by O. B. L.'s Intercession. Pilate. J. xix. 11. Left at last to fall under it. He has various temptations for diverse natures; *e.g.* an apple for Eve, Grapes for Noah, Garments for Gehazi. A money bag for Judas.
5. Has power to inflict disease. L. xiii. 11-16. M. ix. 32, 33. 2 Cor. xii. 7. And insanity. L. viii. 27, 29.
(A full description by the Beloved Physician.)
6. He holds the wicked at will. 2 Tim. ii. 26.
7. { He has three bands { World = Leopard = Smoke.
 Job, i. 17. { Flesh = Wolf = Brimstone.
 See Catechism. { Devils = Lion = Fire.
8. His present state. 2 Pet. ii. 4. Jer. v. 6. Rev. ix. 17.

III. O. B. L. CAME TO DESTROY THE WORKS OF THE DEVIL. Coll. 6 Epiphany.

To this end

His Incarnation. Heb. ii. 14, 15. *Ministry.* Acts, x. 38.

IV. HOW WE MUST RESIST HIM.

1. See Epist. 21 Trinity.
2. "The best way to keep the Devil out is to be full of good works. Never have a bill up in your body, if the Devil applies for 'Lodgings to let?' reply at once 'The LORD hath need of them.'" *Haweis.*
3. Fear GOD rather than the Devil who is only a creature, already conquered in our nature by O. B. L. Jas. iv. 17.

XXXIV

Quinquagesima

The Theological Virtues, especially Love

LEARN COLL. HYMN 210.

[For Introduction on the Virtues and their Classification see Catechising for 14 Sunday after Trinity, No. 87.]

LOVE. DEFINITION. 'A virtue infused into our souls by GOD, whereby we are enabled to love GOD for HIS Own excellencies above all things, and our neighbour as ourselves, for HIS sake.'

- I. LOVE IS THE GREATEST OF THE THEOLOGICAL VIRTUES (Epist.), and manifests itself by our cheerful endeavour to keep GOD's holy Will and Commandments, and to walk in the same all the days of our life. J. xiv. 15.

It is twofold, corresponding with the twofold Law of GOD, as shown in the definition above.

O. B. L. says, 'Love is the fulfilling of the Law.'

[For the seven spiritual works of mercy see 24 Trinity.

" " " corporal " " " " Hospital Sunday.]

II. SINS AGAINST THE FIRST PART OF CHARITY.

- i. Breaches of the First Table of the Law.
- ii. Loving any person or thing more than GOD, or apart from GOD.

SINS AGAINST THE SECOND PART OF CHARITY.

- i. Breaches of the Second Table of the Law.
- ii. Refusing or withholding assistance to, or from, our neighbour, either temporal or spiritual, when it is in our power to render it.

As there are eighteen manifestations of Love (see Epist. 1 Lent),
So " " " " Self-love, its opposite.

See 2 Tim. iii. 2, &c.

- III. Septuagesima — Many called, few chosen,
 Sexagesima — The hindrances of the many, } Gosp.
 Quinquagesima—The Redemption wrought
 by O. B. L., Who is sometimes described under the name of
 Wisdom (Ecclus. xxiv. Prov. ix. 1), but is here recognised as
 LOVE. Epist.

THE EPIST. is divided into three. 1. The Zest. 2. The Test.
 3. The Crest.

1. *To show that all works in Lent without Love are vain.*
2. *As a test while Lent goes on to see if we profit by it.*
3. *As the Crest or Reward of Lent.*

FIRST PART, all vain without LOVE, *i.e.* O. B. L. Verses 1-3.

1. Speaking *to* GOD with tongues *of* angels, Praise, *of* men, Prayer.
2. Prophecy, speaking *from* GOD, or *of* GOD.
3. Knowledge, or boast of orthodoxy.
4. Faith, " " " assurance.
5. Bestow all my, &c. = Almsdeeds.
6. Give my body, &c. = Fasting, Asceticism, Martyrdom.

SECOND PART, or Test of LOVE, 2 + 4 + 6 = 12. Verses 4-7.

1. Suffereth long and is kind
2. Envieth not, *i.e.* does not grieve at the success nor rejoice at the fall of others.

1. Vaunteth not itself.
2. Is not puffed up.
3. Doth not behave itself unseemly.
4. Seeketh not her own.

1. Is not easily provoked.
2. Thinketh no evil.

3. Rejoiceth not in iniquity, but
4. Rejoiceth in the truth. } Present.
5. Covereth all things, believeth all things. Past
6. Hopeth all things, endureth all things. Future. *Bengel.*

THIRD PART, Reward of Lent—LOVE. Verses 8 to 13.

Eternity of Love—Prophecy, Tongues, Knowledge, Faith, Hope, all vanish away.

LOVE, the Reward of Lent, *i.e.* O. B. L. abideth for ever. Therefore He says, 'Behold WE go up to Jerusalem,' assuring us of His Presence now and of our reigning with Him hereafter.

XXXV

Lent

Second Commandment

OUR IDOLS.

EX. xx. 4, 5.

IDOLATRY. DEFINITION : Worship of *Power* rather than *Righteousness*.

Effect.—A man always grows like his own conception of GOD. Ahab and Jezebel worshipped stern and pitiless *forces* of nature. Themselves became stern, pitiless, forceful.

I. IDOLS OF BODY OR VISIBLE MATERIAL.

1. Image came down from Jupiter. Acts, xix. 35.
2. *Worship of Physical Strength*. Joshua was a Hero.
Samson was a great overgrown child.
GOD can use it (Moses chivalrous, greatest man in Old Testament) or do without it (S. Paul greatest man in New Testament—'insignificant in stature,' 'bodily presence weak').
3. The *vulgar-minded* worship *size*.
Saul, the tallest Israelite, frightened by size of Goliath.
The people who worshipped Saul's size were conquered.
4. *Worship of Physical Beauty*.
The Greeks, who did that, were driven to the notion that evil was inherent in matter. John Keble's face in later years shone like an illuminated clock.
Physique in the next world perhaps, in proportion to our spirituality in this.
Spiritual Enthusiasm in Christian Martyrs and Eastern fanatics has subdued sense of physical pain.
Asahel, the swiftest, overtaken ; Absalom, the most beautiful, mutilated.

II. IDOLS OF SOUL.

1. *Success*.—But GOD can *suddenly* stop it.

2. *Riches*.—The greatest things in the world not done by big subscription lists. O. B. L. and the Apostles had no home (M. viii. 20), no possessions (xix. 27), save an almsbag (J. xii. 6).
Pope Innocent remarked to St. Thomas Aquinas [as cart-loads of treasure were being carried into Vatican], 'You see, dear Brother, the day is past when the Church could say, "Silver and gold I have none."' *St. Thomas*. 'Yes, holy Father; and the day is past when She could say to the Paralytic, "Take up thy bed and walk."'
3. *Cleverness*, really materialistic, because dependent on Brain tissue. GOD confounds wise Abithophel.
4. *Dress*.

III. IDOLS OF SPIRIT.

1. Our own limited conceptions of GOD, instead of Himself.
2. The notions of our Party.
3. The Bible. A soul, like a planet, needs not only a chart of its course, but a centre of gravity and a law of gravitation.
4. Our own '*Conscience*.' Conscience often = Consciousness of Self rather than of GOD = 'I shall do what I want.'
5. Our own Self-Sacrifice—Will Worship.
'Nothing is so pleasant as to give up one's will *in one's own way*.'
6. Happiness.—But happiness accompanies actions, and is not an action itself. Aristotle, *Eth.* I. x. Therefore, in order to be happy, one aims not at happiness itself but at the proper object of an action. So no one can breathe regularly while he is thinking about it.

XXXVI

Lent

Prudence

GOD created Man in His Own Image. Gen. i. 27. Stamped on
(a.) *The free Will*, (b.) *Mind*, (c.) *Heart, of Man*.

Acts which proceed from *a*, *b*, and *c*, are called '*Human Acts*,' because Man is Master of them.

Involuntary actions, such as breathing, are *not* called Human Acts though they are the Acts of Man.

We are *responsible* for our *Human Acts* which we can do or not do as we choose.

Human Acts are the Acts we shall give account of in the Day of Judgment.

Virtue is the right regulation of Human Acts. It is that quality of the Soul which makes a man 'good,' and makes him do good.

A Virtue is a *good habit*, a *Vice* is a *bad one*. See Cat. 87.

PRUDENCE, JUSTICE, FORTITUDE, TEMPERANCE, are practical virtues which regulate our every-day life, called **CARDINAL** from *Cardo*, a hinge; because our daily life, as a door by its hinges, should be regulated and supported in its movements by them.

They have been compared to the four Rivers which water Paradise. Gen. ii. 10.

Read Wisd. viii. 7.

They are sometimes called *Natural Virtues*, because they are sometimes found in an imperfect form in unregenerate man; e.g. a Roman citizen might be *just* to his *equal* (not to his *slave*).

They are called *Moral Virtues*, because they regulate our conduct, morals, manners, or way of life.

PRUDENCE is a Virtue of the *Understanding*, which teaches us what to do and what to avoid. Prov. xiv. 8.

Prudence is exercised in the

(a.) *Natural life*, as common sense.

(b.) *Spiritual life*, as sagacity, intelligence (Rom. xvi. 19), Caution (Col. iv. 5), Vigilance (Eph. v. 15), Promptness, Diligence, Perseverance, Firmness.

It regulates zeal. Rom. x. 2.

Prudence 1. Remembers the *Past*. Deut. xxxii. 7.

2. Orders the *Present*. Prov. iv. 26.

3. Provides for the *Future*. Prov. vi. 6-8; xxvii. 12.

Illustrations. The Children of *Issachar* were Prudent, and all their brethren were at their command. 1 Chron. xii. 32.

David, 1 Sam. xvi. 18; xviii. 14, 15.

S. Paul, Acts, xxiii. 6.

Ants, Conies, Locusts, Spiders. Prov. xxx. 24-28. Serpents. M. x. 16. Unjust Steward. L. xvi. 8. Pilot of Ship. Regulation of Watch. Safety-valve of Steam Engine. Davy Lamp in Mine. Fire Insurance. Post-Office Savings' Bank. A Sentinel. Cricket Gloves and Pads.

ENEMIES OF PRUDENCE. Timidity. Wisdom, xvii. 12.

Thoughtlessness, Cunning, Negligence, Fickleness, Curiosity, Obstinacy, Scrupulousness, Hastiness.

Carnal Prudence, which lays up treasure on Earth. See *Prudence in Abraham, carnal Prudence in Lot*. Gen. xiii. 8-13.

MAXIMS OF PRUDENCE.

Never speak, never act, without considering the probable effects of your words and acts.

Never be idle. Distrust yourself. Keep guard over your eyes. Join prayer with reading. Bring your body into subjection. Neglect no means of Grace. Practise silence. Live in the Presence of GOD. Rejoice with trembling. Always remember your last end.

*The four Moral
Virtues.*

Prudence

Justice

Fortitude

Temperance

Find their perfection
in

*The seven Gifts of
The SPIRIT.*

{ Wisdom and
Understanding.

{ Counsel and
Knowledge.

{ Ghostly Strength.
True Godliness.

Holy Fear.

XXXVII

Lent

Justice and Temperance

JUSTICE REGULATES THE WILL.

It makes us true and just in all our dealings. Obliges us to give that which is due from us to GOD and Man. Restrains every thought, word or deed, which may do harm to others, injury to ourselves, or dishonour to GOD.

JUSTICE IS EXERCISED TOWARDS

1. GOD as Devotion.
2. Our Neighbour as Equity.
3. Ourselves as Consistency.

JUSTICE IS SOMETIMES CALLED

1. *Legal*, with reference to the laws which govern us.
2. *Commutative* „ „ all business transactions, buying, selling, letting, hiring, &c.
3. *Distributive* „ „ giving of Rewards, bestowal of honours, offices, gifts, &c., in due proportion.
4. *Vindictive*, in so far as it assigns punishments to the guilty, according to their desert.

Justice is, in the soul, the Sheriff who executes the sentences of Conscience the Judge of our conduct.

Illustrations. The Christian Breastplate. Eph. vi. 14. Just dealing. 2 K. xii. 15 ; xxi. 13. Weights. Lev. xix. 36. Ruling. 2 S. xxiii. 3. Injustice punished. 1 S. ii. 12 compared with iv. 11. 1 K. xxi. 19. Esther, vii. 10. Dan. vi. 24. GOD'S Justice. M. xxv. 31, 46. L. xvi. 25. 2 Cor. v. 10. Man's Justice, Assizes, Police Courts, Law Courts, Prisons.

ENEMIES OF JUSTICE. *Avarice*. 1 Tim. vi. 9. J. xii. 6. *Lust*. 2 S. xi. 15. *Ambition*. 2 S. xv. 10. *Envy*. Gen. iv. 5, 8. 1 S. xviii. 9, 11. Mk. xv. 10. Acts, xvii. 5. *Fear*. J. xix. 13. *Parental Weakness*. 1 S. iii. 13.

TO ACQUIRE JUSTICE. Speak the Truth. Ps. xv. 2. Give alms. M. vi. 19, 20. Make restitution. L. xix. 8. See Exhortation before Holy Communion, and Rubric Visitation of Sick. Beware of small acts of injustice. Ecclus. xix. 1. Examine Self. 2 Cor. xiii. 5. Remember last Judgment. 1 Cor. vi. 9.

TEMPERANCE. Regulates the *Heart* and the *fleshly Appetite*. It induces *moderation* in the use of GOD'S gifts and creatures.

FORMS OF TEMPERANCE. It is called,

1. Under any circumstances—Self-Mastery.
2. With respect to the senses—Self-Control.
3. In relation to Food—*Temperance* ; to drink—*Soberness* ; to both—*Abstemiousness*. See Cat. 42.
4. In the sexes—Continence.
5. „ Anger—Forbearance ; in temper—Self-Command.
6. „ Action—Modesty ; in success—Humility ; in defeat—Hopefulness.
7. „ Desire—Self-conquest ; in Pleasure—Self-Denial. All things—Moderation.

MANNER OF EXERCISING TEMPERANCE.

1. Physically—through the five senses } Sight, Hearing, Touch,
Taste, Smell.
2. Intellectually—in Speaking and Reading.
3. In use of money, Employment of time, choice of amusement and occupation.

Illustrations. The rein which checks the horse. The break on the wheel. Daniel and the three children. Dan. i. 12. Rechabites. Jer. xxxv. Nazarites. Numb. vi. S. John's Baptism. M. iii. 4. S. Paul. 1 Cor. ix. 25-27. Athletes obliged to be temperate in training.

Story of an Angel and Hermit together. Latter disgusted at a putrid corpse ; former at an over-dressed, rich, and pompous cavalier, as being more offensive to GOD on account of his *intemperance*.

MEANS OF ACQUIRING TEMPERANCE.

Use nothing to the full. Remember Death and Judgment. Meditate on the Cross. Consider the holiness of the body. Observe appointed Fasts. Live by rule.

XXXVIII

Lent

Fortitude

'To be bold against an enemy is common to the brutes ;
To be bold against himself is the prerogative of man.' *Ch. Kingsley*.

FORTITUDE STEADIES THE WILL, delivering it from unreasonable fear, enabling it to overcome difficulties in the path of duty.

It is like the root of a tree, which holds it up against wind and storm.

FORTITUDE IS EXERCISED

1. ACTIVELY. By Courage, Presence of Mind, Manliness, Resolution.
2. PASSIVELY. By Patience, Endurance of Evil, Contentedness, Perseverance.

FORTITUDE IS NECESSARY in the *Christian life*, which is a warfare. Eph. vi. 10-17. 1 Cor. ix. 26. 1 Tim. vi. 12 ; iv. 7.

We are *CHRIST'S soldiers*.

Good *Angels* in *Heaven* fight on GOD'S side. Rev. xii. 7.

We do the same in the Church '*Militant*.' 'Earnestly contend.'
Jude 3.

Read 'Reception of Child after Baptism' in Prayer Book.

The fearful have no place in the Heavenly City. Rev. xxi. 8.

Illustrations.

The ten spies and two. Numb. xiii. 30, 31.

The mother and seven sons. 2 Macc. vii.

David. 1 Sam. xvii. 36. Daniel. The three children in the furnace. Heb. xi. 25, 34, 36. The Martyrs.

At the siege of Metz a wounded soldier was about to undergo a terrible operation. He saw that the chloroform bottle was nearly empty. He turned and said, 'M. le Docteur, I will do without it; those who have worse wounds will want it more;' then lay down, stuffed his handkerchief into his mouth, and said, 'Be quick about it.'

A smack capsized on the Yorkshire coast. A sailor came to the surface and caught hold of a spar. Another swam to him and took hold of him. 'Oh, Bill,' said the first, 'give us a chance; thou'rt sinking me.' 'I'll never sink thee, Jem,' said the man, 'but give heed to my wife and children;' then let go his hold and was drowned.
Miss. Anec. 103-5.

THE HIGHEST FORTITUDE—*Moral Courage.*

Two soldiers were going to battle. One was pale and trembling, the other bold and defiant. 'Comrade,' said the second to his companion, 'you are afraid.' 'Yes, I am,' was the reply; 'and if you were as much afraid as I am you would run away.'

The Cross the greatest act of moral courage.

MEANS OF ACQUIRING FORTITUDE.

1. *Ask it of GOD.* David's courage was from the LORD. 1 Sam. xviii. 12.
2. *Meditation.* Josh. i. 8, 9.
3. *Exercise in conflict.* Judg. iii. 1, 2.
4. *Endurance of hardship.* 2 Tim. ii. 3.
5. *Love of GOD.* Rom. viii. 35, 37.

ENEMIES OF FORTITUDE.

1. *Self-indulgence.* Gen. xlix. 15.
2. *Ungodliness.* Prov. xxviii. 1. Lev. xxvi. 17.
3. *Sloth.* Prov. xxii. 13.
4. *A bad conscience.* Gen. xlii. 28.

XXXIX

Lent

Pride

THE SEVEN DEADLY SINS. See Catechising, 41. Deut. vii. 1.
Prov. vi. 16. Bel. 32. M. xii. 45. L. viii. 2. Rev. xiii. 1.

PRIDE, FIRST OF THE SEVEN. Jas. iv. 6, GOD resisteth the proud.

DEFINITION : *An excessive estimate of our own merits.*

NOT DEPENDENT ON STATION.

Many poor people think wrongly that Upper Classes are as a matter of course proud, and the Lower humble.

But in reality

A nobleman's child may be simple in the midst of luxury.

„ labourer's „ „ pretentious „ squalor.

The best-bred people usually most simple and natural.

The Pharisees condemned not for receiving, but for *loving* the chief seats and greetings. L. xi. 43.

I. (A.) SPRINGING FROM

A wilful keeping one eye open to our own things, and the other shut to the things of GOD and of others. 1 Cor. iv. 7. Phil. ii. 4.

The boy says, *My* batting, *My* bowling, *My* average ; forgetting Him 'in Whose hand his breath is.' Dan. v. 23.

The arrogant display by young people of beauty, and strength, which are theirs for a few years. While they sneer at the decrepit and outworn, and call children 'rubbish.'

(B.) IN ITS EFFECTS

Caused fall of Satan and his angels.

Hardened Pharaoh's heart and overthrew him.

Wounded pride made Cain the first murderer. Gen. iv. 5.

„ „ nearly kept Naaman a leper. 2 Kings, v. 11.

Made Nebuchadnezzar a madman. Dan. iv. 25. Pride indulged is often the first stage of madness now. Killed Herod. Acts, xii. 23.

Prevents acknowledgment of mistake. Caused the murder of S. John Baptist. Mk. vi. 26.

Pride begets Envy, Emulation, Extravagance, Debt, Theft.

We should be *bowed down* by prospect of exceeding *weight of Glory*.

XL

Lent

Tenth Commandment

COVETOUSNESS.

EXOD. xx. 17.—THOU SHALT NOT COVET.

DEFINITION : Love perverted from its true Object.

The lowest and most peculiarly *human* form of sin ; for
In Pride, which rests on personal excellence we sin with Angels.

„ Lust „ bodily indulgence „ „ as animals.
„ Covetousness „ *external* objects „ „ men.

The Devil fell through pride, Judas through covetousness.

I. (A.) SPRINGING FROM

1. Abuse of the Eye and Will.

The Will turns seeing into looking, and looking into
longing.

Eve saw the tree 'pleasant to the eyes.' Gen. iii. 6.

Lot saw the well-watered country of Sodom. Gen. xiii. 10.

Achan saw a wedge of gold, &c. Josh. vii. 21.

David saw Bathsheba, 2 Sam. xi. 2 ; Ahab, Naboth.

2. The popular idolatry of getting up in the world.

(B.) IN ITS EFFECTS.

Hidden Sins are always the most dangerous, and this is the
one Commandment which is useless in the human Statute Book,
because its *breach* is *Secret*.

Covetousness is the root of All Sins—An infraction of all Ten
Commandments.

For the 10 = 2, viz. Love of GOD and Neighbour. And to
covet is to love something better than either GOD or Neighbour.

Covetousness led to the Greatest Sin of the O. T.—Balaam.
Num. xxii.

„ „ „ Sin of Sins in N. T.—Judas' betrayal.

Covetousness unlike the burning bush—Consumes but does
not burn, for the miser thinks his Covetousness a healthy natural
thirst.

Covetousness like pumping water into a bottomless tub. Alex-
ander wept because there were no more worlds to conquer.

Covetousness makes men sick and destroys their appetite. 1 K. xxi. 4.

Leads many into a false position, for which GOD never intended them, wherein they are despised as being mere 'stuffed suits of clothes.'

Men should aspire not to rise above, but to raise, their own class. In calling, 'wherein called therein abide with GOD.' 1 Cor. vii. 24. Covetousness leads to dishonesty—Jacob. Gen. xxvii. 19.

„ „ „ Lying and deceit—Gehazi.

„ „ „ distraction of mind at sight of fine clothes in church.

„ „ servants to barter spiritual privileges for high wages.

„ brings trouble on household, *e.g.* Laban robbed of his daughters. Prov. xv. 27. Gen. xxxi. 43.

The special Temptation of old age—"All vices wax old by age, covetousness alone groweth young." *S. Aug.* as quoted by *Quarles*.

II. REASONS FOR CONTENTMENT.

This Commandment, the *clenching* nail, being the last. If we keep it we shall keep the others, because it turns our attention back upon our own heart's motive.

The one remedy which GOD has appointed for all evils in the world.

In poverty, make a virtue of a necessity. If poverty is un- welcome, we are no longer poor in spirit.

While we are warned not against money but the *love* of money.

A poor man may be more covetous than a rich one, for the rich man knows what money can do and what it cannot do.

JESUS gave up everything, at last even the sight of GOD ('My GOD, My GOD, why hast Thou forsaken Me?' M. xxvii. 46).

Motto on Statue of Lancashire mill-boy who died an M.P. :

'I consider that my wealth consists not in the abundance of my possessions, but in the smallness of my wants.'

The contented man is the stationary centre of wheel of circumstances. He gently adapts himself to his changed relationships, and is indifferent what things are up and what down.

III. MEANS OF GROWING CONTENTED.

Keep thy heart with all diligence, for out of it, &c. Prov. iv. 23.

Not to covet anything till we know the owner wants to part with it.

Enjoy Gardens, &c., *while* they belong to others; we are spared the anxiety of stewardship. 'I enjoy my pleasure most by giving it up to my children.' 'Brave almsgiving.'

Covet earnestly the *best*, not the *most showy* Spiritual Gifts.

Souls, like bodies, have complexions, which must be suited.

XLI

Lent

THE SEVEN CAPITAL SINS.

^{1.}Pride. ^{2.}Covetousness. ^{3.}Envy. ^{4.}Gluttony. ^{5.}Lust. ^{6.}Anger. ^{7.}Sloth.

THE CONTRARY VIRTUES.

^{1.}Humility. ^{2.}Liberality. ^{3.}Gentleness. ^{4.}Temperance. ^{5.}Chastity.
^{6.}Patience. ^{7.}Diligence.

'Envy'

LEARN Wisdom, ii. 24.

- I. (a.) DEFINITION: '*Grief or mortification at another's happiness or prosperity which exceeds or eclipses one's own, accompanied with some degree of hatred or malignity.*'

(Emulation, which is praiseworthy, differs from Envy in that, while striving to equal or excel others, it grieves not at their success, nor wishes them ill.)

- (b.) Envy springs from Pride, and consorts with Anger.

- (c.) Envy manifests itself in thought, word, or deed, of
Hatred to its object. Gen. xxxi. 1, 2.
Plotting his injury. 1 K. xxi. 7. Gen. xxvi. 14, 15.
Joy at his downfall. Pss. xxxv. 15, 26. cxxxvii. 7.
Grief at his exaltation. Esther, vi. 11, 12.
Impatience at his praises. M. xxi. 15, 16.
Detraction from his merits. Acts, v. 17, margin.
Cavilling at his actions. Acts, xiii. 45.

Prevents men confessing what they cannot deny. Acts, iv. 16.

But because it fears to expose its true and hateful nature, it often hides its poisonous words under seeming praises.

Envy exists in Hell. They weep there, because they have lost Heaven. M. xxiv. 51. They *gnash their teeth*, because *others have gained it*.

Jealousy is a *hot and anxious passion in regard to something prized to which we lay claim*. It has some love in it, envy some hate. Therefore GOD and the Saints are said to be jealous. Exod. xx. 5. 1 K. xix. 10. 2 Cor. xi. 2. Never envious. 1 Cor. xiii. 4.

II. MOTIVES FOR AVOIDING OR OVERCOMING ENVY.

- (a.) It is a deep pollution of the spirit hateful to GOD, which absolutely alienates men from the nature and life of God, Who is good, and is Love.
- (b.) „ is diabolical. Wisd. ii. 24.
- (c.) „ develops *murder* and murderous thoughts, *e.g.* Cain, Esau (Gen. xxvii. 41); Joseph's Brethren (Gen. xxxvii. 4, 11); Saul (1 Sam. xviii. 8); Haman (Esth. v. 13); Princes of Media (Dan. vi. 4); Pharisees (M. xxvii. 18).
- (d.) „ develops Suicide, *e.g.* Ahithophel. 2 Sam. xvii. 23.
- (e.) „ „ pining, rebellious thoughts, *e.g.* Rachel. Gen. xxx. 1. Brother of Prodigal. L. xv. 28.
- (f.) „ „ vexatious action, *e.g.* Miriam and Aaron. Numb. xii. 1, 2. Korah, Dathan, &c. Numb. xvi. Jas. iii. 16.
- (g.) Envy, more than other sins, is its own immediate punishment, from the pain and mortification it causes in the heart; hence the ancients depicted it as an old woman, pale and emaciated, with fallow, sad eyes, eating her own heart and serpent's flesh, tottering along upon a thorny stick which wounded her hand. It has been likened to the wood-worm, or to rust eating away iron.

And next to him malicious Envy rode
Upon a ravenous wolfe, and still did chaw
Between his cankred teeth a venomous tode
That all the poison ran about his jaw.
All in a kirtle of discoloured say
He clothed was, y-paynted full of eies;
And in his bosome secretly there lay
An hateful snake, the which his taile uptyes
In many folds, and mortall sting implyes. *Spencer.*

See full explanation of Above. *Mod. Painters. Vol. iii. Part iv. Chap. viii. § 5.*

As the young of the Viper are said to eat their way out of the womb of their dam, so envy first consumes him in whom it is bred and then hurteth others.

As a vertical sun casts but a small shadow, so one far above us begets but little envy. 1 Sam. xvii. 8.

It is its own worst Punishment. A defeated athlete in Greek games went by night to pull down a statue erected to his successful rival. He succeeded, but it fell upon him and killed him.

Its own Executioner. Prov. xiv. 30. Job, v. 2.

He that envieth, maketh another man's virtue his vice, and another man's happiness his torment ; whereas he that rejoiceth at another's prosperity is partaker of the same.

III. REMEDIES. Pray for and cultivate

- (a.) Brotherly love and kindness.
- (b.) Contempt for mere worldly advantages, with esteem for virtue alone. Numb. xi. 29.
- (c.) Humility.
- (d.) Charity and Humility towards those who envy you.

XLII

Lent

Gluttony and Drunkenness

DEFINITION : *Over-indulgence of the Appetite.* Phil. iii. 19.

I. SIN AGAINST THE BODY, therefore dishonours the HOLY GHOST. 1 Cor. vi. 19.

(A.) GLUTTONY. Four ways of sinning.

1. Eating too much. Prov. xxiii. 20.
2. Eagerness. Esau. Eli's sons. 1 Sam. ii. 12.
3. At wrong times. Between meals. Disregard of Fasts. 'Drink' early in the day. Is. v. 11.
4. Daintiness. Leaving food on your plate. Wasting bread. Choosing various dishes. L. x. 8.

A form of creature worship, and the most degraded.

(B.) DRUNKENNESS. Greater evil than Gluttony ; because

1. Parent of more sins. 'Breaks down the gate of Reason, and lets in the enemy, Sin.'
2. Stimulants not sustenance, therefore not generally necessary, as Food. Dangerous even in their use.

Ways of sinning.

1. Excess possible without Intoxication.
2. Unguarded use of stimulants. One who has *no Rule is a probable drunkard.*
3. Encouraging others by
 1. Giving to drink.
 2. Urging to.
 3. Laughing at drunkenness.
 4. Setting bad example.

II. PUNISHMENT.

In Old Testament, in case of child who could not be cured, *Death.*
Deut. xxi. 21.

In New Testament, Exclusion from the Church. 1 Cor. v. 11.

" " Heaven. 1 Cor. vi. 10.

Remember the Suffering of JESUS, fifth word on the Cross.

III. HOW TO AVOID.

1. CULTIVATE TEMPERANCE. Opposite Virtue is Self-Restraint.
Observance of Fast even by a Child. Ash Wednesday Epist.
Keep Fast Days of the Church. Abstinence from flesh on Fridays.

Israel in desert an example to us of Temperance. We are pilgrims like them, they lived on Manna and Water.

2. MAKE A RULE, especially in Lent.

Nazarites. Numb. vi. Rechabites. Jer. xxxv.

'The Rule of not too much, by Temperance taught
In what thou eat'st and drink'st ; seeking from thence
Due nourishment, no gluttonous delight.'

MILTON, *Paradise Lost.*

3. MAKE IT A SOLEMN ACT [it is 'in order to live,' not *vice versa*] by

1. Thinking of the *higher life* which needs sustenance.
Fourth Beatitude.

Mentioning it in Prayer. Fourth Petition of LORD'S Prayer.

2. Doing it to GOD's glory. 1 Cor. x. 31.

3. Always saying Grace. 1 Tim. iv. 4, 5.

XLIII

Lent

Lust

'It is my duty to keep my body in temperance, soberness, and Chastity.' 1 Thess. iv. 3-5. Epist. 2 Lent.

DEFINITION: *The Desire for Impure Bodily Pleasures.*

I. The Body is consecrated by Baptism to be the Temple of GOD the HOLY GHOST. 1 Cor. vi. 19.

LUST—I. *Defiles* this temple in its inner sanctuary of the mind and conscience. Tit. i. 16.

2. *Darkens* it. Eph. iv. 18; v. 8. Epist. 3 Lent. Rom. i. 21. Only the pure in heart *see* GOD. M. v. 8.

3. *Destroys* it. 1 Cor. iii. 17.

'Fame, Virtue, Soul and body, Wit and Wealth,
LUST blasts, taints, kills, wastes, dulls, takes by stealth.'

Prov. vii. 22, 27.

"Lust is a sharp spur to Vice, which always putteth the affections into a false gallop." *S. Aug.* quoted by *Quarles*.

The Eight Daughters of Lust are

1. Hardness and Cruelty. Potiphar's Wife.
 2. Headlong rushing into sin. David.
 3. Heedless of Judgments. Elders, Susannah.
 4. Careless of Holy things. Herodias.
 5. Aversion to GOD'S Service. Solomon.
 6. Perpetual Self-seeking. Samson.
 7. Love of this world. Numb. xxv.
 8. Horror and despair of the next world. Herod the Great.
- St. Gregory, Manuals, B. xxxi. c. 88.*
- LUST fills Hell, Eph. v. 5. 1 Cor. vi. 9, 10. Gal. v. 19-21. Rev. xxi. 8, 27. Prov. ix. 18.

II. THE SEVENTH COMMANDMENT.

Protects us from destruction of body and soul by Lust.

1. The *letter* of it forbids

(a.) *Adultery* when one or both sinners are married. Heb. xiii. 4.

- (b.) *Fornication* when the sinner is unmarried. Gal. v. 19.
- (c.) *Unlawful marriages*, as with those divorced. L. xvi. 18.
with those near of kin (see Table of forbidden degrees).
- (d.) *All uncleanness*. Eph. ii. 3.
- 2. The *spirit* of it forbids
 - (a.) Impure imaginations and looks. M. v. 28.
 - (b.) „ words. Eph. iv. 29.
 - (c.) Immodest behaviour or dress. 1 Pet. iii. 2, 3.
 - (d.) Bad company. 1 Cor. v. 9. Ps. i. 1.
*On a tree in the background of the Blenheim Mantegna
"Samson and Delilah" is written—"Fœmina diabolo
tribus assibus (three times ?) est mala peior."*
 - (e.) All that leads to Impurity ; gluttony, drunkenness. (L. xxi.
34), idleness, reading, or looking at what is immodest.
- 3. The commandment *enjoins* Temperance, soberness, Chastity.
Rom. xiii. 13, 14. Acts, xxiv. 25.

III. (A.) INCENTIVES to Lust and (B.) REMEDIES.

- (A.) *Lot* fell through drunkenness. Gen. xix. 32.
David through idleness, on housetop in time of war. 1 Sam.
xi. 1, 2.
Dinah through vanity, she went out to see. Gen. xxxiv. 1, 2.
- (A. & B.) Sloth, meats, books, pictures, wandering eyes, words, mates,
Fly, fast, change, avoid, close, shun, and shut the gates.
- (B.) Books, Prayers, Stripes, Confession, labours, fasting,
Strict Watch, CHRIST'S Presence, Torments Everlasting.
- Flee* (2 Tim. ii. 22. 1 Cor. vi. 18), as Joseph did. Gen. xxxix. 12.
Keep under the body (1 Cor. ix. 27) by moderation in food, regular
exercise, early rising, fasting. Col. iii. 5.
- Cast down evil imaginations* (2 Cor. x. 3, 5) by occupation of mind
in what is good, meditation. Col. iii. 16.
- Take CHRIST'S yoke of Meekness and Humility* (M. xi. 29), for
Pride goes before destruction by lust.
- Watch and Pray*. Solomon's Wisdom did not save him. 1 K. xi. 1.
'Shut the gates.' We should meet temptations to impurity as a
wayfarer meets a cloud of dust—by shutting our eyes and hurrying on.
- S. Bernard, when tempted, plunged into a frozen pool.
- S. Thomas Aquinas chased away a wicked woman, who was sent
to tempt him, with a blazing brand.

S. Jerome overcame evil thoughts, which never gave him any peace, by the diligent study of Hebrew.

S. Agnes was racked and beheaded because she kept herself pure.

S. Katharine, for the same reason, was torn on spiked wheels and then slain with the sword.

On Mount Zion S. John saw 144,000 Virgins, who follow the Lamb whithersoever He goeth. Rev. xiv. 1-4.

XLIV

Lent

Anger

DERIVATION : Oppression of the throat.

LEARN Eph. iv. 26.

DEFINITION : 'A violent Passion caused by a sense of injury.'

1. *Righteous*, and 2. *Unrighteous*.

I. RIGHTEOUS, when the Injury is

1 REBELLION AGAINST GOD, *e.g.* *Moses*. Exod. xxxii. 19.

2. INJUSTICE, OPPRESSION, *e.g.* *Nehemiah*, v. 6. Usury, Mortgage.

3. HARDNESS OF HEART, *e.g.* against O. B. L. healing on the Sabbath. Mk. iii. 5.

Its object should be

(a.) *To protect the Innocent.* (b.) *To protect Society.* (c.) *To correct offender.* (d.) *To warn others.*

Therefore GOD is rightly angry with Israel. Deut. *passim*.

Society with Assassination (Czar). *Conspiracy* (Land League).

Expressed by Laws and Law Courts. *Parents* with wilful Child ; *Priests* with hinderers or slanderers of GOD'S Word ; *Employers* with idle servants ; *Boys* with bullies.

Some of our modern pieces of Artillery are so powerful that a single discharge from them by force of concussion would shake to pieces some of old-fashioned defences, such as the Martello towers, if they were fired from them. So Anger is often too strong a weapon for the Christian soul, even when most effective it shakes and damages the soul that uses it.

II. UNRIGHTEOUS. One of the *capital sins*. When it

1. Springs from *Pride*, e.g. *Nebuchadnezzar*, when Hananiah, Mishael, and Azariah would not worship his image. Dan. iii. 19.
2. Springs from *Self-love*, e.g. *Ahasuerus*, when Vashti would not come in. Esth. i. 12. He was, however, wise in not being a judge in his own cause. Verse 13. Or simply *Personal*, when Slighted, Derided, Calumniated, Despised, Struck, Insulted.
3. Desires *Vengeance*, e.g. *Esau*. Too great a punishment, and intended to be inflicted by his *own hand*. Gen. xxvii. 41.
4. *Unreasoning*, e.g. Man angry with weak horse; Boy with pen, because he has written badly; Girl quarrelling with food.

All four seen in those who crucified O. B. L.

Its own Executioner. Job, v. 2.

INDICATIONS OF II.

Quickened heart.
Trembling body.
Flushed face.
Flashing eyes.
Exasperated voice.
Random and profane words. *Miss. Anec.* 7.

III. REMEDIES.

1. Prayer for Grace to forgive injuries.
2. Return Good for Evil.
3. Exercise Humility and Patience.

XLV

Lent

Sloth

ROM. xii. 11. 'NOT SLOTHFUL IN BUSINESS.'

DEFINITION: An habitual avoidance of the duties of life.

I. (A.) SPRINGING FROM

1. *An over-estimate of Self*, and 2. *Depreciation of duty*.
1. We think our work not worthy of us.
Having no talent for 'the finite,' some think the 'infinite' the only sphere for them.

H

They forget that 'castle building' is a *sin*, because waste of time and brain-power.

They forget that duty is what we 'owe' (*devoir*) to GOD, not our own outcome.

2. Chance, or Luck, or Chapter of Accidents, will suffice.

'Let things slide,' but forget they always slide downwards, never upwards.

(B.) ITS EFFECTS.

Sloth made the strongest man a blind slave. Judg. xvi. 20, 21.

„ „ the gentlest man a murderer. 2 Sam. xi. 2 ; xii. 9.

„ „ the wisest man an ignorant idolater. 1 Kings, xi. 5.

SLOTH BEGETS

1. Cowardice of spirit, for it overrates the *difficulty* of virtue.

2. And therefore a *waste of powers*. M. xxv. 25, 30.

3. Lukewarmness. *Prejudicial to self*, Prov. xix. 15. *Hurtful to others*. Israel suffered through Joash's want of zeal. 2 K. xiii. 19. *Leaves us defenceless*. Prov. xxiv. 31, end.

4. Inconstancy. 'Constant in nothing but in inconstancy.' Begins some things, finishes none, and ends in

5. Despair.

Exemplified in—The Rich Fool (L. xii. 16) ; The Foolish Virgins (M. xxv. 10) ; Dives (L. xvi. 19).

Sloth is the Devil's sofa. The Devil tempts man, but the idle man tempts the Devil.

Stagnant water is the home of reptiles.

II. REASONS FOR DILIGENCE—not slothful in business.

1. EXAMPLE OF GOD. GOD called—'A pure Act.'

My Father worketh hitherto and I work. J. v. 17. '*Semper agens, semper quietus.*'

I must work. J. ix. 4.

GOD never ceases the round of His work in Nature.

O. B. L. came as a 'working man.' The greatness of an act does not depend on the size of the stage of action. The Incarnation and Redemption were accomplished in a small captive province of this small world.

2. DUTY OF MAN. The Law of labour the final law to Man.

Put in the garden to dress and to keep it.

Nothing worth getting can be got without labour.

Steady work essential to health and happiness.
 Christians have to go to heaven as they go upstairs, Step by Step.

Work here a preparation for nobler work hereafter.
 Worship is hard work. 'They rest not day nor night.'

3. OTHERS NEED OUR WORK. Need almost infinite. Eph. iv. 28.
 The poor ye have always with you.
 Acts of sacrifice and kindness needed, as well as money.
 Better wear out than rust out, like a plough in a meadow.
 Sloth, like rust, consumes faster than labour wears.

III. SPIRIT AND METHOD OF WORK.

1. WITH ALL YOUR HEART. Genius—'An infinite capacity of taking pains.' *Carlyle*.
 Two boys over same lesson.
2. WITH STRENGTH OF WILL. Dogged determination should be accompanied by bright cheerfulness.
3. WITH PRAYER. For all work is *for GOD*. In the Proverb, '*Laborare est orare*,' the terms are not convertible, but concomitant. We should soar up to Heaven while we do GOD'S work on earth. Jer. xlviii. 40.

XLVI

Ash Wednesday

fasting

Fasting is one of the three Eminent Good Works. The other two being Almsgiving and Prayer. M. vi. 4, 6, 16. Tobit, xii. 8.

O. B. L. instituted Fasting as a Christian service both by (1) Precept. M. vi. 16, and M. ix. 15, and (2) Example. M. iv. 2.

The Church fixes the times for Fasting in the Calendar of her Prayer-book.

Thus George Herbert says, 'The Scriptures bid us Fast, the Church says "*Now*."'

I. THE DUTY OF FASTING rests on three Foundations.

1. Obedience to the Church and the Bible.
2. The duty of following our LORD'S Example
3. The hope of Salvation. Coll. for Epiphany vi.

1. OBEDIENCE. We are not to consider 'What good do I gain by it?' for Obedience by itself is a virtue.

We cannot foresee the results which follow a good act.

Rules bind the Church together, as drill and discipline bind a regiment of soldiers.

We are not separate individuals, but 'faithful soldiers and servants' of the Salvation Army of CHRIST. See Baptismal Service.

We have to conquer together, so we must have some rules and discipline.

Every act of Obedience to the Church is a strand which binds us to her organization.

2. O. B. L.'S EXAMPLE. If we are to be saved we must follow HIM. M. x. 38.

If we are members of HIM, His actions must be ours. Rom. vi. 3-5.

Therefore the Apostles fasted. Acts, xiii. 2. 2 Cor. xi. 27.

And they ordered their flocks to fast. 1 Cor. vii. 5.

And all the Saints have fasted (Lives of SS. *passim*).

3. THE HOPE OF SALVATION. Mortifying the animal pleasures of the body is necessary for salvation. Rom. viii. 13.

Because the flesh and spirit struggle for mastery in us. Gal. v. 17.

They can never be reconciled on equal terms, one or other must be finally victorious.

If the flesh is victorious we shall be lost for ever. } Gal.
If the spirit is victorious we shall live for ever with GOD. } vi. 8.

- II. It is not that a weak body makes a strong spirit, but the moral effort and exercise which is awakened by Fasting and self-denial strengthens the will and spirit to conquer every kind of sin, as bodily exercise strengthens the muscles and sinews.

On the other hand, the habit of always gratifying ourselves in harmless pleasures weakens and paralyses our wills when sinful pleasures tempt us.

So that it is almost impossible for persons to resist temptation who are never accustomed to exercise and control their wills and desires in things lawful.

The sins which lie in wait for those who refuse discipline are, 1. Impurity. 2. Anger. 3. Hatred. 4. Heresy. 5. Intemperance; and others. And to fall into these sins is to be shut out of the Kingdom of Heaven. Gal. v. 21.

III. Much discretion is necessary about Fasting lest it lead to Hypocrisy, or injury to health, and as discretion is rare, recourse should be had to advice. S. Bernard says, Sermon xxiii. in Cant., 'Discretion is a rare bird on the earth, and its place is often supplied by obedience exact and submissive to the bidding of those who are set over us. Bodily mortification, when carried to excess, deprives the body of its good effect, the spirit of its affection, our neighbour of good example, GOD of His Glory; and in all these respects renders us guilty towards GOD. The body may be afflicted but it should not be injured.

In Prayer we dedicate our souls to GOD.

In Fasting " " bodies "

In Almsdeeds " " substance,"

XLVII

1 Sunday in Lent

Temptation

LEARN Ecclus. ii. 1.

We must not be ignorant of Satan's devices. 2 Cor. ii. 11.

I. SATAN ATTACKS LOVE, FAITH, HOPE.

	O. B. L.	ADAM AND EVE.
LOVE. In suggesting hard thoughts of GOD.	If Thou be . . . command. GOD'S SON should not be thus deserted.	Yea, hath God said? <i>i.e.</i> Is God so strict as to say?
FAITH. In suggesting Presumption (the abuse of Faith) or Unbelief.	If Thou be . . . cast Thyself down. [M.'s order.]	Ye shall not surely die. Do not believe GOD's Word. He threatens but will not or cannot perform.
HOPE. In bidding us seize now what we should patiently hope for.	All these will I give Thee, now, without the cross.	Ye shall be as Gods, now, without probation. Gen. iii. 1. 5.

Having succeeded in this, he tempts through three channels.

- | | |
|--|--------------------------------|
| 1. LUST OF FLESH—'good for food.' | } 1 J. ii. 16.
Gen. iii. 6. |
| 2. LUST OF EYES—'pleasant to the eyes.' | |
| 3. PRIDE OF LIFE—'tree, to make one wise.' | |

They disobeyed by eating and therefore sinned. Their eyes were opened, their knowledge increased, and they were driven from the garden lest they should eat of the Tree of Life in their present condition. Gen. iii. 22.

They might eat of the Tree of Life *before* (Gen. ii. 9, 16), and we *may* eat *again* (Rev. xxii. 2) when man is renewed through union with the Second Adam, Who was tempted and conquered. Gen. iii. 15. 1 Cor. xv. 22. J. xv. 5.

II. VICTORY OF SECOND ADAM. M. iv. Mk. i. 12, 13. L. iv. 1. The Reality of O. B. L.'s Human Nature is essential to the truth of His Incarnation. Heb. ii. 18. Athan. Creed, vers. 31, 32.

He is tempted and conquers as *Man*.

Notice His *Preparation*.

1. Baptism, received the HOLY SPIRIT without measure. Cf. L. iv. 1. J. iii. 34.

2. Then forty days' fast in Retreat.

Then Satan comes to Him. For the *Personality* of Satan, see Cat. 33. He probably wished to discover if JESUS were indeed the CHRIST.

First tries to shake His trust in His FATHER.

'If thou be the SON of GOD.' Assert Thyself.

Dilemma. (a.) By *doing*, distrust GOD's care.

(b.) By *not* doing, apparently deny Sonship.

1. LUST OF THE FLESH.

CHRIST JESUS hungers. 'Command Stones,' &c.

Answer of O. B. L.—example of perfect trust in GOD's care. Deut. viii. 3 (see *whole* verse).

2. LUST OF EYES. [Order of L. Writing of CHRIST'S Kingdom M. puts this Temptation last as a climax.]

Satan shows the Kingdoms of the World. Satan is really the *Prince* of this world. J. xii. 31; xiv. 30.

Kingdoms to be wrested from him and placed at last under complete dominion of CHRIST. See Rev. xi. 15.

This to be brought about only by CHRIST'S Cross and Suffering. Heb. xii. 2; ii. 10.

Satan suggests: We are alone; no one sees us. One slight act of homage and all shall be *Thine* at *once* without the Cross.

How did Satan dare? He knew His Human Nature was capable of temptation. O. B. L. gave the same answer as to S. Peter when he, in ignorance, suggested that O. B. L. should be spared suffering. M. xvi. 21-24.

3. PRIDE OF LIFE.

On Pinnacle of Temple. 'If Thou be the SON of GOD.'

Observe subtilty of temptation. Mal. iii. 1. *This* would seem to be its fulfilment. He would be at once accepted as the MESSIAH. Satan misquotes Ps. xci. 11, 12, omitting 'in all thy ways.' Answer of O. B. L. again example of Trust in GOD when in the *way of duty*. Deut. vi. 16, 17, 18.

Satan departed for a season (L. iv. 13), to return again often, e.g. Gethsemane, Calvary. 'If Thou be the SON of GOD come down from the Cross' (M. xxvii. 40); 'and we will believe.' 42.

'Tempted—yet *without sin*.' Heb. iv. 15.

Temptation is the golden apple thrown into the course of duty. Cf. Story of Atalanta. *Poynter*, Roy. Acad. 1876. We meet with it in the wilderness, on the mountain top, even on the pinnacle of the Temple; in the school of CHRIST, where Judas fell; in Paradise, where Eve became the handmaid of Satan; in Heaven itself, whence the Devil was cast out. Rev. xii. 7.

III. THE MEANS OF APPROVING OURSELVES. *Epist.*

A. The ENDURANCE of suffering in 10 ways. In

(1), Much Patience; (2), Afflictions; (3), Necessities; (4), Distresses; (5), Stripes; (6), Imprisonments; (7), Tumults; (8), Labours; (9), Watchings; (10), Fastings.

B. The exercise of VIRTUES, the Work of the HOLY GHOST. 8. By

(1), Pureness; (2), Knowledge; (3), Longsuffering; (4), Kindness; (5), THE HOLY GHOST; (6), Love unfeigned; (7), The word of Truth; (8), The Power of GOD.

C. INSTRUMENTALITIES. 3.

(1), The Armour of Righteousness; (2), Honour and Dishonour; (3), Evil Report and good Report.

D. RESULT. A double attitude towards the world and the Church. 7. As

(1), Deceivers and True; (2), Unknown and Well-known; (3), Dying and Living; (4), Chastened, not Killed; (5), Sorrowful and Rejoicing; (6), Poor, and making many rich; (7), Having nothing and Possessing all things.

IV. LESSONS. *We must expect temptations.* 1 Pet. v. 8.

To win the Crown we must suffer with CHRIST. Rom. viii. 16, 17, 18.

Therefore (a.) *Constant preparation.* M. xxvi. 41.

Watching, Prayer, Sacramental helps. [Example of O. B. L.'s Baptism. M. iii. 15.]

(b.) *Safeguards* } 1. Trust in GOD. } Prov. iii. 5, 6.
 } 2. Distrust of Self. }

(c.) *Way to meet each kind of temptation.*

1. Lust of Flesh, by Fasting.

2. Lust of Eye, „ Custody of Eyes.

3. Pride of Life, „ Study Humility after

The Example of JESUS CHRIST. J. xiii. 1-18. 1 Pet. v. 6, 7.

Hymn 269. 'Christian, seek not yet repose.'

XLVIII

2 Sunday in Lent

The World

*General Reference to O. B. L.'s Temptation—Kingdoms of the World
and the glory of them.*

I. SENSES IN WHICH 'THE WORLD' IS USED.

1. THIS PART OF VISIBLE UNIVERSE. Gen. i. 1. J. i. 10.

The Visible a Revelation of the Invisible. Rom. i. 20.

But as we *cannot* renounce this, Take another sense.

2. MANKIND AROUND US, CONSIDERED AS ACTING INDEPENDENTLY OF GOD.

Also the floating opinion common to that Society.

We speak of a boy or girl going out into 'the World.'

A proverb of 'the World,' 'Honesty is the best policy,' *i.e.* do not ask whether it is right or wrong, but be satisfied that Honesty will *pay* best.

Another, in School-life, 'Findings keepings.'

A sentiment of the World: 'I do not pretend to be better than other people,' *i.e.*, 'I do not mind being just as selfish or loose or unscrupulous as the people amongst whom I live.' It never means, 'I will be as good as the best.' *Haweis.*

Mankind is concluded under one of two Heads.

1. THE AGGREGATE OF HUMANITY—*The World*. Mk. viii. 36.

2. THE BODY OF JESUS CHRIST—*The Church*. Col. ii. 10.

‘Two several cities were built by two several lovers. The Love of GOD built at *Jerusalem*; the love of the World buildeth at *Babylon*. Let one inquire of himself what he loveth, and he shall resolve himself of whence he is a citizen.’ *S. Aug.* quoted by *Quarles*.

But humanity without CHRIST is not humanity, it is a race in some specimens degraded below the beasts in flesh, in others on a par with the devils in spirit.

II. WHY WE SHOULD RENOUNCE THE WORLD. Because

1. Being not directly under GOD, the World is *influenced by the Devil*, called by O. B. L. *The Prince of this world*. This influence is so absorbing that when the world takes notice of us, we are in great danger of taking little notice of O. B. L.

2. *Love of World* is *incompatible* with *love of the FATHER*, i.e. with the first and great commandment. 1 J. ii. 15-17.

3. World is *transitory*. Think of what took place on this spot, first at intervals of 100 and then of 1000 years. ‘Change and decay in all around I see.’ 1 Cor. vii. 31.

4. The *Love of the World transitory* also.
Less abiding than itself. Worldling soon sated.

5. The World $\left\{ \begin{array}{l} \text{inherits and} \\ \text{propagates} \end{array} \right\} \begin{array}{l} \text{the lust of the Flesh, the lust of the} \\ \text{Eyes, and the pride of Life.} \end{array}$
Pomps, vanities, wickedness. Catechism.

Therefore Apostle says, R. V., ‘Be not fashioned according to this World.’ Rom. xii. 2.

III. RENUNCIATION OF WORLD NOT A MERE NEGATION.

For it opens our hearts to the Love of GOD; for, *Love we must*; and in renouncing what is Outward, Transitory, and Unreal, we must begin to seek GOD,

(1.) Who makes all things new, Rev. xxi. 5; and (2.) Abideth for ever.

XLIX

3 Sunday in Lent

Sloth

DEFINITION : ' Little love of GOD.'

It causes—Weariness of mind, Torpor, Weariness of well-doing.

Special Temptation to middle life.—*Faber.*

EMBLEMS OF SLOTH.

1. Like some one pulling at our garment, when we are about to act.
2. „ Willows, bearing no fruit, yet affording shade for beasts.
3. „ Paralysis, Consumption, Languor.
4. It maims : as Adonibezek cut off the Kings' thumbs. Judg. i. 7.
6. Like idols : ' Having eyes they see not.' Sloth ties a bandage over our eyes. Ps. cxv. 4 et seq.
6. Cp. a stagnant pool with a mountain torrent.

RESULTS OF SLOTH.

1. Makes men *cowards*. Prov. xxvi. 13. We are not to be afraid. Ps. xci. 13.
We must overcome the spiritual power of the Devil exhibited in man, shun the embrace of flesh-devouring lust (Bear), and watch against the crafty insidious World (Leopard). Dan. vii. 4, 5, 6.
2. Self-indulgence.
3. Lust. Prov. xxiv. 31. Thorns and nettles. Garden a prey to wild boar and foxes.
4. Dryness and meanness towards GOD. Less prayer.
5. We lose our liberty and pay tribute to sin, which we should fight against.
6. Lukewarmness. Rev. iii. 15, 16, 17. 'Spue,' a strong word. Cf. 'The land spued the Canaanites out.'

Illustrated by

- (a.) The foolish Virgins, against whose agonising cry the door was shut. M. xxv. 1-13.
- (b.) The buried Talent. Ditto, 14-30.

MARKS OF LUKEWARMNESS.

1. Easily omitting spiritual exercises.
2. Indifference to venial sin, though not indifferent to little things done to ourselves. We expect GOD to tolerate in us what we should not tolerate if done to ourselves.
3. Uneasiness. We feel all is not right. Yet no result. We blame everything ; correct nothing.
4. Acquire habit of *acting without intention*. Ps. xviii. 22.
5. Careless about not forming new virtues ; no high aim. Cease to have ambition.
6. Contempt of little things. Eccclus. xix. 1.
7. Resting on past, not on future. Counting that they *have apprehended*; not *pressing* on. Measuring ourselves by those *below* us.

REMEDIES.

1. Appetite. 'Hunger and thirst after Righteousness.'
2. Contemplate harmful nature of sloth : as pig in sty, the only domestic animal only good when *dead*; horses labour, oxen plough, &c.
3. Look at the Life of O. B. L. and the Saints, not those *below* us (if any).
4. Contemplate what our end will be if sloth continues, when illusions vanish and our *actions* are weighed.
5. Raise ourselves to Hope. End of faithful Virgins, as servants watching for their Lord.
The true joy of the end is the Race finished.

L

Mid-Lent

The Eucharistic Sacrifice

Why was the Sacrament, &c.? Catechism.

Christ's Sacrifice alone acceptable to GOD. Heb. x. 8, 9, 10.

- I. THE LIFE-BLOOD OF SACRIFICE CAN BE SHED ONLY ONCE, but can be offered or presented by a continuous Act perpetually.

1. MADE ON EARTH IN BLOOD.

(a.) In type, in Sacrifices of Old Testament; *e.g.* Abel, Gen. iv. 4. Noah, Gen. viii. 20. Abraham, xxi. Passover, Exod. xii. 3, &c. Day of Atonement, Lev. xvi.

(b.) By O. B. L. Himself.

1. In Will and Resolution in Gethsemane. M. xxvi. 39. L. xxii. 44.

2. In Deed and Execution on the Cross. 'He made there,' &c. Consecration Prayer.

2. OFFERED IN HEAVEN. See Epist. for Passion Sunday. Heb. vii. 25. Rev. v. 6, 9.

3. OFFERED ON EARTH.

(a.) Spoken of in Prophecy. Mal. i. 11; iii. 3. Is. lvi. 6, 7.

(b.) In type. Melchisedec 'offered.' Gen. xiv. 18. Heb. v. 6, &c.

(c.) By O. B. L. at the Institution, and made Perpetual.

DO THIS IN REMEMBRANCE OF ME.	} M. xxvi. 26-28. Mk. xiv. 22-24. L. xxii. 19, 20. 1 Cor. xi. 23-25.
That is, 'Offer' [for so the word is	
translated in Leviticus] 'This' [My	
Body and Blood] for My Memorial.	

Including ten more or less Sacrificial Acts.

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|---|--|
| 1. He took bread. | 6. He took the cup. |
| 2. 'Blessed it' or 'gave thanks' over it. | 7. Gave thanks over it also. |
| 3. Brake it. | 8. Gave it to those present. |
| 4. Gave it to those present. | 9. Called it His Blood. |
| 5. Said it was His Body. | 10. Told them to offer it as His Memorial. |

"IN REMEMBRANCE OF ME," not, 'as an exercise of your memory of Me,' but as 'A Memory' (Consecration Prayer) or 'Memorial of Me,' for this word *Ἀνάμνησις* occurs once elsewhere in the N. T., Heb. x. 3, and twice in the O. T., Lev. xxiv. 7. Numb. x. 10, and in each place signifies 'a Memorial before GOD.' Thus this 'Remembrance' is the solemn pleading before GOD of the Body and Blood of CHRIST.

The Celebration of this Sacrament does quicken our memories, but the higher significance of *Ἀνάμνησις* must be taken when we consider the Person Who ordained it and the occasion and object of the Sacrament. The words of the Divine Speaker must not be dwarfed to the measure of the natural intelligence of those whom He addresses. See *Sadler's Ch. Teacher's Man.* 1875. p. 307.

The designations given by the Church to this Service show this, viz. Oblation, Sacrifice, Sacrifice of Thanksgiving, &c.

Our Sacrifice is therefore *Present*, by virtue of the Consecration.
Living, for there is no more shedding
 of Blood,
 and includes *Ourselves*, because we are members of
 CHRIST’S Body,
 and is called *Divine* Service, because the only Service
 appointed by our divine LORD.

Thus we worship GOD by showing or presenting CHRIST’S Death,
 as S. Paul says. 1 Cor. xi. 26.

II. THE THREE GREAT ENDS FOR WHICH SACRIFICE IS OFFERED. See Cat. cxii. Part II.

See Prayer of Oblation—This our Sacrifice of

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|---|--|
| <ol style="list-style-type: none"> 1. <i>To the Glory of GOD.</i> 2. <i>For Thanksgiving</i> or ‘Eu-
charist’ 3. <i>As a propitiation for Sin.</i>
And for any special inten-
tion which may be added. | <ol style="list-style-type: none"> 1. ‘<i>Praise</i>’ and 2. ‘<i>Thanksgiving</i>’ may obtain 3. ‘<i>Remission of Sins</i>,’ and
‘All other benefits of His Pas-
sion.’ |
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III. REQUISITES ON THE PART OF THE WORSHIPPER.

What is required, &c. [Catechism], also Disengagement from all
 earthly affections, or the members would be rent from the
 Body as It goes up.

‘His Manhood pleads, where now It lives,
 On Heaven’s Eternal throne;
 And where in Mystic Rite He gives
 Its Presence to His Own.’

Hymn 315, 5.

LI

Passion Sunday

‘Christ our High Priest’

LESSON : Heb. ix. 11, 12.

- I. PRIEST. Definition, ‘A man divinely appointed as Mediator
 between GOD and men to render honour to GOD, to reconcile
 men to GOD, and to sanctify them by offering up sacrifice and
 dispensing divine mysteries.’

‘The Priest by GOD’S appointment stands in GOD’S stead to the
 people and in the people’s stead to GOD.’ *Grotius*.

His chief and *essential* work is offering sacrifice. Heb. v. 1; viii. 3.

- II. At first Priesthood was attached to *Fathers of families* (e.g. Noah, Abraham, Job, Isaac, &c.); to *Firstborn sons* (e.g. Esau; and the young men at Sinai. Exod. xxiv. 5). *Then confined to the Family of Aaron* of the Tribe of Levi. Num. xvi. 40.

Over them was consecrated *one High Priest*, called *The Priest* (Exod. xxxi. 10; xxxv. 19. Lev. i. 7), afterwards High Priest (Lev. xxi. 10. Num. xxxv. 25).

The High Priest had special duties and privileges, e.g. (1.) Most glorious Attire. Exod. xxviii. 1-39. (2.) Oracular Powers. Verse 30. (3.) Day of Atonement. Lev. xvi. So O. B. L. has Pure Flesh and Blood, Prophetic Power and Atoning Virtue.

- III. CHRIST as High Priest of Humanity is called 'The Everlasting Father.' Is. ix. 6. 'The Son over His Own House.' Heb. iii. 1, 6.

The Jewish High Priest with his subordinates *typified* the ONE ETERNAL HIGH PRIEST, JESUS CHRIST, with His ministers in the Holy Catholic Church.

CHRIST is an Eternal Priest after another and higher order than Aaron's. Ps. cx. 4. Heb. v.-x. Without Father in His Human Nature, Without Mother in His Divine Person.

The ONE MEDIATOR.

1. Giving Glory to GOD by His perfect, spotless, willing Sacrifice.
2. Reconciling men to GOD by His Own Blood.
3. Strengthening and Sanctifying them for GOD'S service by Holy Mysteries.

He has entered within the Holy and Most Holy Place with His Own Blood, *i.e.* Sanctified the Holy Catholic Church, and opened a way into Heaven itself by His Blood. Has put on glorious apparel to Bless after accomplishing the Sacrifice. 'Lo, I am with you always.' (The great forty days—Pentecost and the Eucharist.)

He possesses the true Urim and Thummim, enlightening the Church with pure doctrine, guiding each individual, who seeks in earnest, into all Truth.

Ever living to make Intercession for us in Highest Heaven, through His Body once slain, and on Earth by perpetual presentation of the Memorial of that Sacrifice.

IV. RESOLVE,

1. To hold fast our Profession.
2. To come boldly for Mercy and Grace. Heb. iv. 14, 16.

LII

Palm Sunday**O. B. L. Purging the Temple**

LEARN I Cor. iii. 17, 'If any man defile the Temple' . . . 'which Temple ye are.'

First Cleansing—at the beginning of O. B. L.'s Ministry (J. ii. 16).
He called it 'a house of merchandise.'

Second „ before His Passion (M. xxi. 13), He then called it
a 'den of thieves.'

I. THE TWO TEMPLES.

Mal. iii. 1, 'The LORD shall suddenly,' &c.

Hag. ii. 9, 'The glory of this latter.'

The first Temple had six gifts, which were more than compensated for by the Presence of O. B. L. in the second Temple, from which they were absent.

1. THE ARK, which contained the Law = CHRIST the Teacher of the Moral Law.
2. THE MERCY SEAT, the meeting-place of GOD and men = CHRIST the Mediator Who atones.
3. THE SHEKINAH, emblem of present Deity = CHRIST, in Whom dwelleth the Fulness of the Godhead.
4. URIM AND THUMMIM, the light and perfection of the Priesthood = CHRIST the Light and the Truth.
5. HOLY FIRE = the HOLY GHOST.
6. THE SPIRIT OF PROPHECY = the Gift of Pentecost remaining in the Church.

II. THE TEMPLE TYPIFIES THE HEART.

Because both are consecrated to GOD. GOD dwells in both.

Yet we must not boast of the privilege, after the example of the Jews, without keeping both holy. Jer. vii. 4.

Defiled by

Selling and buying	=	{ Bartering Grace for worldly delights. Obtaining desires at the price of virtues.
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|---|-------|---|
| Money changing, Shekel for Stater | { = { | Parting with GOD's Image for worldly impressions. |
| Selling doves | = { | Limiting the SPIRIT, quenching and grieving Him. |
| Carrying vessels through. Mk. xi. 16. | { = { | Allowing distracting thoughts. |
| Nebuchadnezzar carried the vessels to Babylon. | | We should restore them like Cyrus. Ezra, v. 14 ; vi. 5. |
| No agreement between Temple and idols. 2 Cor. vi. 16. | | |
| Self profanation punished with destruction. 1 Cor. iii. 17. | | |

III. THE LORD COMES SUDDENLY TO HIS TEMPLE. Mal. iii. 1.

First Cleansing at Holy Baptism.

Second „ by Special Visitation, which ought to have been unnecessary. 'He that *is* washed needeth not,' &c.

1. Original Sin = Secularity.
2. Post-Baptismal = Sacrilege.

O. B. L. comes to us—By an accident. Through illness. Death of one dear. By some great sorrow, or blessing. Turning-point in life, *e.g.* Confirmation. Still small voice. 1 Kings, xix. 11, 12. He pricks conscience. Recalls words. Implants longings. Text of Holy Scripture. Clergyman. Faithful friend.

LESSON.

HOW TO PURGE THE HEART.

1. Acknowledge O. B. L.'s Authority.
There is an altar in every heart. Who is worshipped on it?
2. Meditation on the Passion. Heb. ix. 14.
3. *Praise* the LORD. Ps. xxix. 8. Let His train or glory fill it.
Is. vi. 1.

LIII

Harmony of the Passion

EVENTS OF HOLY WEEK.

[Six days before the Passover. The Anointing at Bethany.

M. xxvi. Mk. xiv. J. xii.]

DAY.	EVENTS.	S. MATT.	S. MARK.	S. LUKE.	S. JOHN.
Palm Sunday.	The Entry into Jerusalem	xxi. 1	xi. 1	xix. 29	xii. 12
	O. B. L. Weeping over the City ... ..	... ..	... ..	" 41	
	O. B. L. in Jerusalem ...	"10, 11	" 11		
	Desire of the Greeks to see O. B. L. ... ..	... ..	... ..	... ..	" 20
Monday.	The Fig-tree cursed	" 18	" 12		
	The Temple cleansed ...	" 12	" 15	" 45	
	O. B. L.'s return to Bethany	" 17	" 19		
Tuesday.	The Fig-tree withered ...	" 20	" 20		
	<i>O. B. L. in the Temple.</i>				
	The Question of Authority	" 23	" 27	xx. 1	
	<i>3 Parables.</i>				
	1. Of the Two Sons	" 28			
	2. Of the Wicked Husbandmen	" 33	xii. 1	" 9	
	3. Of the Marriage of the King's Son	xxii. 1			
	<i>3 Questions.</i>				
	1. Question of the Pharisees and Herodians :				
	The Tribute Money ...	" 15	" 13	" 20	
	2. Question of the Sadducees: Of the Resurrection ...	" 23	" 18	" 27	
	3. Question of the Lawyer :				
	The First Commandment	" 34	" 28		
	[The Woman taken in Adultery ... ..	... ..	... ..	... ..	viii. 1]
	O. B. L.'s Question :				
	The Son of David	" 41	" 35	" 41	

EVENTS OF HOLY WEEK (*continued*).

DAY.	EVENTS.	S. MATT.	S. MARK.	S. LUKE.	S. JOHN.
Tuesday (<i>continued</i>).	The Eight Woes <i>against externalism and hypocrisy</i> The Widow's Mite O. B. L.'s Final Departure from the Temple <i>O. B. L. on the Mount of Olives.</i> Eschatological Discourses with the Twelve <i>No Wisdom.</i> 1. Parable of the Ten Virgins <i>No Action.</i> 2. Parable of the Talents ... <i>No Charity.</i> 3. The Son of Man in Glory <i>See Cat. cxxxii.</i>	xxiii. 1 xxiv. 1	xii. 38 " 41 xiii. 1	xx. 45 xxi. 1 " 5	
Wednesday.	Conspiracy of the Chief Priests The Bargain with Judas ...	xxvi. 3 " 14	xiv. 1 " 10	xxii. 1 " 3	
Thursday.	Preparation for the Pass- over The Passover The Institution of the Blessed Sacrament ... The Feet-washing The New Commandment... Discourses with the Dis- ciples O. B. L. goes to the Mount of Olives Discourse on the way to Gethsemane The Agony in the Garden The Sleep of the Three Dis- ciples	" 17 " 20 " 26 " 30 " 36 " 40	" 12 " 17 " 22 " 26 " 32 " 37	" 7 " 14 " 19 " 39	xiii. 1 " 2 " 12 xiv. " 31 xv.-xvii. xviii. 1
(Midnight).	The Ministry of the Angel	... ..	... ..	" 43	

EVENTS OF HOLY WEEK (*continued*).

TIME.	EVENTS.	S. MATT.	S. MARK.	S. LUKE.	S. JOHN.
Between Thursday at Midnight and Friday 3 A.M.	The Betrayal Our Lord led before Annas Our Lord led before Caiaphas S. Peter's Denials	xxvi. 47 " 57 " 58	xiv. 43 " 53 " 54	xxii. 47 " 54 " 55	xviii. 3 " 13, 14 " 15
Morning.	Assembly of the Sanhedrim O. B. L. led before Pilate ... Pilate sends O. B. L. to Herod O. B. L. sent back to Pilate The choice of Barabbas and the rejection of JESUS ... The Prætorium. ' <i>Ecce Homo</i> ' Pilate, 'more afraid,' returning to the Judgment Hall JESUS brought forth. 'Behold your King' Pilate's Wife's Dream ... Pilate washes his hands— JESUS condemned ... The Remorse of Judas ...	xxvii. 1 " 2 " 20 " 27 " 19 " 24 " 3	xv. 1 " 1 " 11 " 16 " 15 " 15	" 66 xxiii. 1 " 7, 8 " 13 " 18 " 23	" 28 " 40 " 1 " 9 " 13 " 16
	<i>The Way of the Cross.</i> Simon of Cyrene bears the Cross	" 32	" 21	" 26	
	<i>Calvary.</i>				
9 A.M.	The offering of the wine and myrrh, and the casting lots for His raiment...	" 34	" 23	... ..	" 17
Noon.	<i>The Crucifixion.</i> ...	" 35	" 25	" 33	" 18
The Great Darkness.	The first word: 'FATHER, forgive them' The Mocking of the multitude The second word: 'To-day shalt thou be' ...	... .. " 39 ... ..	... .. " 29	" 34 " 35 xxiii. 43	

EVENTS OF HOLY WEEK (*continued*).

TIME.	EVENTS.	S. MATT.	S. MARK.	S. LUKE.	S. JOHN.
The Great Darkness. (<i>continued</i>).	The third word: 'Woman, behold thy Son' ... ..	... ..	... ..	... ..	xix.25-27
The Darkness ends. 3 P.M.	The fourth word: 'My GOD, My GOD,' &c.... ..	xxvii.45	xv. 33		
	The fifth word: 'I thirst'	... ..	... ..	... ..	" 28
	The sixth word: 'It is finished' ... ..	... ..	... ..	... ..	" 30
	The seventh word: 'FATHER, into Thy hands'...	" (50)	" (37)	" 46	
	The earthquake and resurrection of Saints	" 51			
	O. B. L.'s Side Pierced ... ..	... ..	... ..	... ..	" 31
Evening.	Joseph of Arimathæa begs O. B. L.'s Body	" 57	" 42	" 50	" 38
	<i>The Burial</i>	" 60	" 46	" 52	" 40

Eight Emblems of the Betrayal.

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|-------------|----------------------|-----------------------------|
| 1. Sword. | 4. Torch. | 7. Thirty pieces of silver. |
| 2. Club. | 5. Ear (of Malchus). | 8. Head of Judas. |
| 3. Lantern. | 6. Rope (of Judas). | |

Seven Emblems of the Condemnation.

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|-------------------------------------|-----------------|--------------------------------------|
| 1. Basin and Ewer (used by Pilate). | 3. Pillar. | 6. Crown of Thorns. |
| 2. The Rope. | 4. Scourge. | 7. Reed (placed in O. B. L.'s Hand). |
| | 5. Purple Robe. | |

Ten Emblems of the Passion.

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|-----------------|----------------------------------|
| 1. The Cross. | 6. Sponge on Reed. |
| 2. Three Nails. | 7. Spear. |
| 3. Hammer. | 8. Superscription (I. N. R. I.). |
| 4. Pincers. | 9. The Seamless Garment. |
| 5. Ladder. | 10. Three Dice. |

LIV

The Atonement

- I. AT-ONE-MENT or RECONCILIATION of GOD to man by the Sacrifice of the Death of CHRIST. Rom. v. 11, R. V.

The word in the O. T. is, with one exception, invariably connected with Sacrifice.

It is necessitated by SIN, for there is no remission without Blood-shedding. Lev. xvii. 11. Heb. ix. 22. L. ix. 22; xvii. 25; xxiv. 7, 26, 44, 46. *dei* being used. Rom. vi. 23. Yet not an after-thought with GOD, for sin foreknown and provided for by GOD. 'The Lamb slain *from*,' &c. Rev. xiii. 8. Cf. xvii. 8.

The fruit of The Passion. Rom. v. 6, 8. 1 Cor. xv. 3. 2 Cor. v. 14, 15. 'All died' in the Representative Man. R. V. [Cp. Rom. vi. 6, 8. Gal. ii. 20; vi. 14, 17. Heb. ii. 9.] 1 Thess. v. 10.

THE EFFICACY OF THE PASSION is mysterious, and above human comprehension in its fulness; necessarily so, since in its essence it has the nature of a transaction between the PERSONS of the Blessed TRINITY. Our knowledge of its nature can therefore only be through side-lights. Its reality and power are rather to be felt than understood by us. Its moral effect cannot be too much insisted upon.

It is spoken of in Holy Scripture under the terms of

- (a.) *Reconciliation*. Rom. v. 10. Eph. ii. 13-16. Embracing the whole human race. Rom. v. 18, 19. 1 Tim. iv. 10. And even going beyond it. Eph. i. 10. Col. i. 20.
- (b.) *Propitiation* or *Mercy-seat*. Rom. iii. 25. 1 J. ii. 2; iv. 10.
- (c.) *Redemption* or *Ransom*. M. xx. 28. Mk. x. 45. From curse. Gal. iii. 13. From sin. 2 Cor. v. 21. 1 Tim. ii. 6. Heb. ix. 15.
- (d.) *Price* or *Purchase*. 1 Cor. vi. 20.; vii. 23. [Cp. Acts, xx. 28.] 2 Pet. ii. 1. Rev. xiv. 4, R. V.

The early Fathers held that the Death of CHRIST was a ransom paid to Satan. True, in that a perfect human life could not be lived in a world which was under the dominion of Satan without a violent collision with his power. O. B. L. had obviously to reckon with Satan as a *power*, though not necessarily acknowledging his *right*.

- (e.) *Cleansing*. Heb. i. 3; ix. 14. 1 J. i. 7. 9. Rev. i. 5; vii. 14.

II. THE SACRIFICE OF CHRIST depends upon His HIGH-PRIESTHOOD, Who is the Head, Pattern, and Representative of Humanity. He is the Sin-bearer because of His Headship, which again results necessarily from THE INCARNATION, which makes O. B. L. the ONE MEDIATOR: the most intimate connexion existing in Him both with GOD and the sinner [Holy Baptism at once removing the sin and effecting the union], so that His Flesh and Blood are the Flesh and Blood of GOD the SON. J. i. 14. Acts, xx. 28. And man, who dies in Him to sin and lives unto Righteousness has a real and actual share in the Sacrifice. 1 Pet. ii. 24.

Justice abhors a purely vicarious sacrifice wherein a criminal suffers penalty by deputy and sentence is executed on him by substitute. Cp. Micah, vi. 7, with Ezel. xviii. 20.

The Mysteries of His Life, His Passion and His Death, penetrate to the full extent of our necessities.

THE MERIT OF THE ATONEMENT lies in the *Perfect Obedience* of which CHRIST'S Death is the consummation. His Death therefore cannot be considered wholly apart from

- (a.) *The Devotion of His Life*, which is essentially Divine and pre-eminently Human in a course of sinless Obedience.
- (b.) *The Sacrifice of His Life*, not made in a moment of enthusiasm, but sustained in sufferings advancing to an agony. 'He suffered' (*Creed*), which suffering was carried to the farthest limits of a dreadful though voluntary Death.

'Non mors sed Voluntas Deo placuit, quia sponte mortuus est.' *S. Bernard.*

III. CHRIST AS MEDIATOR acts

- | | |
|---------------------------------|--|
| (A.) ON GOD'S PART TOWARDS MAN. | } This is the explanation of the fact that CHRIST is the true Mercy-seat. See ' <i>Propitiation</i> ' above, I. (b). |
| (B.) ON MAN'S PART TOWARDS GOD. | |

(A.) ON GOD'S PART TOWARDS MAN.

The Atonement is a Revelation of GOD'S—1. *Justice.* 2. *Love.* 3. *Holiness.*

1. INFINITE JUSTICE. M. xxiv. 15, 51; xxv. Cp. J. v. 19, 30. GOD might have saved the world without pains or sacrifice had He so willed. But the method He actually adopted is the most perfect because of its *fitness*.
2. INFINITE LOVE. J. iii. 16, 17. Justice and Love seem to come into collision in view of a fact like *sin*, but the Atonement reveals how GOD can be *just* and the *Justifier*. Rom. iii. 26. GOD'S Wrath as witnessed to

by Law and Prophets (Rom. iii. 21) is against sin which He hates, but sorrow and suffering are made remedial by O. B. L. The Passion reveals GOD's attitude towards sin. It condemns sin. Rom. viii. 3.

Justice abhors a general amnesty to sinners ; when the sword is taken from one hand the scales will drop from the other.

The Passion at once manifests GOD's hatred to sin and His Love to His creatures. GOD's Love is not a mere dispassionate benevolence : it has (a) a fiery jealousy in it when not reciprocated, and (b) an anger against what is unlovely. The Passion obviates the supposition that GOD could lightly pass over sin (cf. Rom. iii. 25), and is the fearful statement of Divine Holiness in relation to sin.

3. INFINITE HOLINESS. CHRIST came to proclaim that 'the Commandment is holy, just, and good,' and to redeem those who had broken the Commandment. He accepted the position of lost sinners to retrieve their condition and to raise them to GOD's Mind in regard to sin ; not to bring down GOD's requirements to the level of their appreciation.

(B.) ON MAN'S PART TOWARDS GOD. And the Atonement becomes the Embodiment of the Law of Christian Life.

1. A DIVINE PENANCE. Henceforward penance is the condition of our divinization.

We are all sin-bearers in union with CHRIST, but the sin is our own.

Man in CHRIST's Passion acknowledges the Justice of his sentence (Ezel. xviii. 4, 20. Rom. vi. 23), and expresses the full sense of the enormity of sin. Cf. The Confession of the captives of Mansoul. *Bunyan's Holy War*. The Cross is Man's only adequate Confession. Cf. *The Faith of the Gospel*, by Canon Mason. Rivingtons. Chap. VI. iv. § 18.

2. CHRIST the VERY BEST and CROWN OF HUMANITY offers Himself to GOD as the sample and first-fruits of the Race. Sacrifice must be (a) of the very best, (b) and there must be identification of Offerer with offering. His is the *Perfect work of Man*, so perfect that nothing could be added to it or taken from it. A Good Act must be (a) *Free*, (b) *Intelligent*, (c) *Agreeable to the Will of GOD*. (a) His Sacrifice was *Willing*. J. x. 18.

Unselfish, verses 11-17. (b) *He knew all*: premeditated and foretold all exactly; e.g. (1) At the first Passover. J. iii. 14; (2) Twelve months before the end. J. vi. 51; (3) Six months before the end. M. xvi. 21, again xvii. 22; (4) Three months before. M. xx. 17-19, 28. Long anticipation makes pain intolerable to man. (c) *Agreeable to the Will of GOD*, as suited to its end: The PERSON being Divine, the Merits are Infinite; being Human, every man is capable of participating in the Act, for He wrought His Work with no instruments but those which Grace gives to men, such as Prayer and Fasting and Watching.

3. The Sacrifice of CHRIST, where accepted, is also the UNIFICATION of mankind in sympathy and peace, as sharing their woes and punishments. Gal. vi. 2. Illustrated by Zaleucus, king of the Locrians, who had made a law that Adulterers should lose both eyes. His own son was convicted. He ordered his son to lose one eye and one of his own to be put out, thus expressing at once his reverence for the law and his affection for his son, thereby *winning the esteem and compliance of his subjects*. There was no more adultery in his reign.
4. NOBLE SELF-SACRIFICE is the HIGHEST CONCEPTION OF HUMANITY, but can only be called out by *sin* and *suffering*. Heathen examples; (a) In legend, Chiron taking the place of Prometheus, Alcestis of her husband, Curtius. *Miss. Anec.* 252. (b) In history, the Chinese Emperor Th'Ang devoting himself for his famine-stricken people, B.C. 1766, Leonidas, Decius for his army, Regulus for his fellow-citizens, King Codrus offering himself to die for his people. Christian examples can be gathered *passim* from the Lives of the Saints.

IV. THE ATONEMENT lives on in the Church's life and sufferings. The DAILY EUCHARIST and the DAILY CROSS are inseparable: both derive their value from the Heavenly Mediation: both are involved in the 'juge sacrificium.' Cf. Col. ii. 24.

All in this world must share the Cross of CHRIST; we share its *merit* also, if in His Power we 'follow the example of His Patience.'

Our Mediator is as truly Man's Representative as in His august PERSON He is GOD the SON. He is no neutral arbitrating between GOD and man, He is entirely on the side of Both. Every divinely implanted instinct is satisfied in the balanced doctrine of the Atonement. A Sacrifice offered upon no human altar, but a drama enacted on a moral and supernatural stage, and available for every true penitent, who must be an actor in the piece and no mere spectator.

SUMMING UP. 'Mercy and Truth have met together, Righteousness and Peace have kissed each other,' Ps. lxxxv. 10. But this Divine Embrace was in the Agony of the Redeemer's Death. 2 Cor. v. 21.

LESSONS.

1. Return love for this greatest Love. J. xv. 13.
2. Imitate the Saints in their appreciation of it, and in their acceptance of the Cross; *e.g.* S. Peter, 1 Pet. ii. 24. S. Paul, Gal. ii. 20. Col. i. 24.
3. Commemorate it in the way O. B. L. ordained. 1 Cor. xi. 24. Eccclus. xxix. 15.

LV

Easter Eve

Intermediate State

On Good Friday afternoon the Soul of our Blessed LORD, united to His Godhead, Descended into Hell.

- I. This Hell must not be confounded with the place of torment.

This place into which O. B. L. descended is called by many different names.

It is called,

1. Paradise. L. xxiii. 43.
2. Abraham's Bosom. L. xvi. 22.
3. The lower parts of the earth. Eph. iv. 9.
4. Tartarus [Greek text]. 2 Pet. ii. 4.
5. Prison. 1 Pet. iii. 19.
6. Hell [Greek, Hades]. L. xvi. 23, and in the Creed.

Also perhaps 'the waters under the earth,' in the Second Commandment (Deut. v. 8), refers to the same place.

- II. One reason for Our LORD'S descent into Paradise was that He might announce the news of His Own Death to the spirits of the Old Testament Saints who were waiting there. 1 Pet. iii. 19, 20.

As no one could enter heaven except by the Blood of the Lamb, it was necessary that all who died before Him should wait till He had died for them.

In this place the souls of the departed await the Judgment Day.

III. Are they then in a state of happiness or otherwise?

This depends upon their knowledge of their everlasting future, and therefore we believe that at the moment of our death we appear before the throne of GOD, and know for certain what will be our sentence when publicly declared at the last day.

Then the period between death and the general resurrection will be just as it is described to be in Holy Scripture, in L. xvi. 22-25. The good patiently awaiting in peace their everlasting joy; the bad awaiting in torments of expectation their everlasting punishment.

IV. But of those who await in peace their everlasting joy, all are more or less stained by sin; they are 'scarcely saved' (1 Pet. iv. 18. Rom. iii. 23), and must be purified before they can enter heaven, and every work be tried by fire, that all which is not fit for heaven may be cleansed. 1 Cor. iii. 12-15.

So that prayers should be offered for the faithful departed, as well as for those still fighting on earth.

S. Augustine says: 'For these indeed the prayers of the Church and of pious individuals are heard, for those who, having been regenerated in CHRIST, did not spend their life so wickedly as to be unworthy of compassion, nor so well that they can be held to have no need of it. *De Civ.* xxi. 24.

Therefore, whenever the Holy Communion is celebrated we pray 'that by the Merits and Death of Thy Son JESUS CHRIST, and through Faith in His Blood, we and all Thy *whole Church* (*i.e.* on earth, in Paradise, in Heaven) may obtain remission of our sins, and all other benefits of His Passion.'

LVI

Easter Day

The Resurrection

I. A FACT.

[See 'The Resurrection of Our LORD.' Dr. Milligan. 5s. Macmillan, 1884.]

EASTER DAY, THE DAY OF GLORY AND GLADNESS. Ps. cxviii. 24.

Making every first day of the week, in a Christian sense, a *Sunday*.

(A.) OF GLORY. From the Fact of O. B. L.'s Resurrection,

Witnessed to by (1) Saints. M. xxvii. 53. (2) Angels. M. xxviii. 2-7. (3) His Own appearances. Especially four—
1. To Mary Magdalene. 2. The Women. 3. S. Peter.
4. Emmaus.

CHARACTERISTICS OF HIS RISEN BODY.

1. *Impassibility*. Free from suffering and death. *Easter Anthem*.
 2. *Brightness* (as at Transfiguration). This quality restrained during the great forty days.
 3. *Agility*. Some things which were before natural to His Body are now miraculous, *e.g.* eating.
Some things which were before miraculous are now natural, *e.g.* His sudden appearances and His Ascension.
 4. *Subtlety*, *e.g.* Appearance when doors closed.
- (B.) OF GLADNESS. M. xxviii. 8. J. xx. 20.
An event unprecedented and unexpected.
No enthusiasm to create visions and hallucinations. All had forsaken Him.
What experience there was of Resurrection was of the imperfect kind, *e.g.* of Lazarus.
All prejudices were against such a Resurrection as this, *e.g.* Mary Magdalene, who sought to touch Him ; and Thomas, who demanded to do so.
O. B. L.'s Resurrection differed from imperfect Resurrections in that
He raised Himself. J. ii. 19 ; x. 18.
His Body changed and glorified. 1 Cor. xv. 44. Others bound hand and foot. J. xi. 44.
He dieth no more. *Easter Anthem*.
The Benefits extend to others. M. xxvii. 53. 1 Pet. iii. 21.
- Types* of the Resurrection—Jonah, M. xii. 40. Isaac, Heb. xi. 19. Joseph, Gen. xli. 14, 43. Eph. i. 20.
- Emblems*, all connected with misconceptions of nature :
- The Lion, because born in a state of torpor and aroused into life in three days.
- „ Phoenix, said to rise from its own burnt ashes.
- „ Peacock, because of its renewed plumage. Its flesh said to be incorruptible. Also emblem of immortality.
- „ Pelican, because it brings its young to life with the blood of its breast.

II. A TYPE OF OUR NEW LIFE.

- (a.) 'Likewise reckon ye,' &c. *Easter Anthem* and *Epistle*.
Cf. Burial office, 'from death of sin to life of righteousness.'

N.B.—We are risen with CHRIST, because He communicates Himself to us, so that our life is His Life,

And, therefore, a *risen* life. This is done by

- i. Baptism—the beginning. Rom. vi. 4. Col. ii. 12. Baptism an image of death and burial (dipping in water) and rising again.
- ii. Holy Communion the development of New Life.

These only produce their effects when met by Faith and Love on our parts. This is our Justification (*i.e.* making righteous). *Coll. for Low Sunday.* Rom. iv. 25.

Cf. The Earth's Easter—spring-plants dead all winter bring forth flowers. So O. B. L., the Root (Is. xi. 10), cut down in winter (Holy Week), brings forth a new strength in spring (Easter), and still brings forth flowers of Grace in the world.

White Lilies = *Virgins*. Red Roses = *Martyrs*.
Sweet Violets = *Saints*.

III. AN ASSURANCE OF OUR RESURRECTION.

(a.) O. B. L. our Forerunner. Heb. vi. 20.

Cf. Josh. iii. 3, 'The Ark of the Covenant passing over before you.'

Our Resurrection therefore like His. Qualities of bodies the same because 'spiritual bodies.'

(b.) Those in whom He lives now will be 'for ever in Him, then those who are separated from Him now will be for ever separated from Him then;' which is second death. 1 J. iii. 2.

(c.) Therefore 'seek those things which are above.'

i.e. Be like JESUS, Who while on Earth still lived in Heaven (J. iii. 13), by the Grace which flows from Him. Study *The Life beyond the Grave*. Fr. Benson. 5s. *Hayes*.

LESSONS.

1. Live in the power of the Resurrection.
2. Beware of old sins now that Lenten discipline is relaxed.
Acts, xxvii. 9

LVII

Easter

Appearances of O. B. L.

The greater forty days are most important. Acts, i. 3.

Ten Appearances recorded, probably to

1. *Assure* the Disciples by many infallible proofs of *His Resurrection*.

II. *Teach* them concerning the *Kingdom of God*.

- III. *Accustom* them to His *new mode of existence*, and so to *prepare them* for the *withdrawal* of His *Visible* Presence, and to *enable them to realise* the possibility of a Real Invisible Presence *with* them and *in* them. M. xviii. 20; xxviii. 19, 20.

I. TO ASSURE THEM, &c.

1. *To Mary Magdalene* at the Sepulchre. She stayed there after others had left. J. xx. 11-19. Mk. xvi. 9-12. Note, O. B. L. first appeared to faithful women to reward constancy and unshaken faith.
2. *To Women* returning from Sepulchre. Comp. M. xxviii. 8-11. Mk. xvi. 8. L. xxiv. 9-12.
3. *To Cephas*. No account given (L. xxiv. 34. 1 Cor. xv. 5), in token perhaps of *forgiveness* for *denial*.
4. *To two Disciples* on way to Emmaus. Mk. xvi. 12, 13. Full account, L. xxiv. 13-34.
5. *To ten Apostles without Thomas*. On Easter Day evening. Comp. Mk. xvi. 14-19. 1 Cor. xv. 5. J. xx. 19-23. L. xxiv. 36-50. Note specially commission to His Apostles. J. xx. 21-23.
6. *To eleven Apostles with Thomas*. On evening of Low Sunday. J. xx. 24-30. Note, confession of O. B. L.'s Divinity by S. Thomas.
7. *At the Sea of Tiberias*. M. xxviii. 16. J. xxi. 1-25 [third time to Apostles, 14]. Remarkable conversation with S. Peter. His triple charge, referring perhaps to the threefold denial. Peter casting himself in or on the water. Comp. M. xiv. 29-31. Comp. L. v. 5-12, and J. xxi. 5-12, as referring, the first to the Church Militant, the second to the Church Triumphant. See Catechising, 77.
8. *On the Mountain in Galilee*. To five hundred Brethren. Comp. M. xxviii. 16-21, and 1 Cor. xv. 6.
9. *To S. James*. 1 Cor. xv. 7.
10. To all the Apostles at Jerusalem, ending in Ascension before their eyes on Mount of Olives. 1 Cor. xv. 7. Full account, Acts, i. 3-9. L. xxiv. 50-54. Mk. xvi. 19-21. Acts, i. 9-13. These various appearances to different persons in different circumstances afforded infallible proof of the Resurrection.

II. TO TEACH THEM ABOUT THE KINGDOM OF GOD.

Gospel *not* a full account of what JESUS did and taught. Acts, i. 1. See also J. xx. 30, 31, and xxi. 25.

There are some things which the Apostles did and taught after O. B. L.'s Ascension and Gift of the HOLY GHOST (M. xxviii. 20), for which no command appears in the Gospel; *e.g.*

1. Observance of Christian Sabbath. Acts, xx. 7. 1 Cor. xvi. 2.
2. Confirmation following on Holy Baptism. Acts, viii. 14-18; xix. 1-7. Heb. vi. 1-3.

We conclude they taught what O. B. L. commanded during these forty days.

III. TO ACCUSTOM THEM, &c.; *e.g.*

1. Resurrection *through* stone. Angel rolled away stone *afterwards*.
2. Entrance through closed doors. J. xx. 19.
3. His sudden appearance and disappearance.
4. Making Himself as a stranger and unknown to His followers; *e.g.* to two Disciples. L. xxiv. 13. To Mary Magdalene as Gardener. Shows the *spirituality* of it. And at the Ascension. While *reality of Body* shown by the remark, 'Handle Me and see, for a spirit,' &c. L. xxiv. 39.

N.B. Especially to enable them to realise possibility of a *real* invisible Presence; at *Emmaus with them* all the time *but unknown*, when *bread broken they knew HIM*, then He *vanished*, yet as near them as when seen a moment before.

Apply this to the Holy Eucharist: His Body a *Real* one, though *Spiritual*; changed as to Its Powers or mode of existence.

His Appearances varied,—To the Loving, Waiting, Desponding, Doubtful—In the garden, on the way, in the room, on the shore, on the hillside.

Some could not see Him at all, as the people of the Jews.

Some saw and doubted. M. xxviii. 17.

Some could see the Form but not recognise the Person. L. xxiv. 16.

Some could see and know Him at once. Acts, i. 3.

There are three Appearances of O. B. L., counting from His Ascension, corresponding to three epochs in the Church. Acts, i. 8. He had told His Apostles to witness to Him, (1) in Jerusalem, (2) in Judæa, (3) throughout the World.

The 1st was inaugurated by the 10th or Olivet appearance.

The 2nd by the Vision granted to S. Stephen. Acts, vii. 56.

The 3rd by the appearance to S. Paul. 1 Cor. xv. 8.

A fourth may be added, for before the death of the last Apostle, when the Church was established under new leaders, O. B. L. once

more appeared to the Exile of Patmos, assuring the Church by word of mouth of His identity with The Crucified. Rev. i. 18.

To Conclude.

The Reality on which Christians live is not merely belief in the Resurrection but belief in a Risen and Living CHRIST, Who appeared to and instructed His Disciples, and He was, and is, the Corner-stone of the Christian Church.

LVIII

Easter Tuesday

The Raising of the Sinner

Our LORD'S three Miracles of raising the Dead.

- | | | |
|----------------------|-----------------|--------------|
| 1. Jairus' Daughter. | 2. Widow's Son. | 3. Lazarus. |
| M. ix. 18-26. | L. vii. 11-16. | J. xi. 1-54. |
| Mk. v. 22-43. | | |
| L. viii. 41-56. | | |

I. (A.) These illustrate three stages of Death.

1. Jairus' daughter. A few hours dead.
2. Widow's son. Possibly twenty-four hours dead. Carried to burial.
3. Lazarus. Four days dead.

(B.) Our LORD'S words and actions.

1. 'Talitha cumi.' 'Took her by the hand.'
2. 'Young man, I say unto thee, Arise.' 'Touched the bier.'
3. 'Lazarus, come forth!' Caused the stone to be rolled away.

II. Contrast with Raisings in the Old Testament.

1. Elijah raised the son of the Widow of Zarephath. 1 Kings, xvii. 17-24. Prayed, stretched himself three times on the child, and cried to the LORD.
2. Elisha raised the Shunammite's son. 2 Kings, iv. 18-37. Prayed, stretched himself on the child, walked to and fro, the child grew warm and sneezed seven times.
3. Elisha's Bones restored a man to life. 2 Kings, xiii. 20. Eccus. xlviii. 14.

Thus our LORD'S Resurrection is the eighth recorded, counting that of the saints. M. xxvii. 52. Eight being the Sign of Regeneration and Renewed Life.

Even GOD'S greatest Prophets brought not one from the dead without long and earnest wrestling with GOD. The Resurrection they worked was *gradual*. The *fulness* of power was not in them : they were but as servants in the house of another, and not the Master of the house himself.

With our LORD'S Miracles of Resurrection it is otherwise. They are immediate. The Word of Command is spoken in His Own Name. In the third and greatest of His three Miracles the word is unaccompanied by any action. He proclaims Himself to be the Resurrection and the Life.

III. *Teaching.*

Death (which GOD calls Sleep) is only the separation of the body from the soul.

Sin (which GOD calls Death) is the separation of the Soul from GOD.

We are 'born in sin' and therefore dead by nature ; O. B. L. bids us 'Arise' in Baptism. Most persons die again by sin after Baptism ; JESUS raises them again if they repent. But Baptism is called, *par excellence*, the Sacrament of the Dead.

Three types of O. B. L. raising the Sinner from Spiritual Death in these three Resurrections.

1. Just falling from Grace. Perhaps only in thought. Parents lament the evil in children which may be hidden from others. Yet sin works death.
2. Sin known and open has advanced further. The man, borne away by evil habits, outside the 'beautiful' (Nain) City, is excommunicate. The Church, his Mother, mourns.
3. Dead in trespasses and sins, the stink of which fills the nostrils of GOD. Joel, ii. 20. The whole man is corrupt. Eph. iv. 22. Bound by evil habits, buried in the grave. Ps. xlix. 14. The stone of inveterate obstinacy imprisons him.

After raising the Sinner, Our Lord feeds and cares for him.

1. He commanded the maiden to have food.
e.g. Instruction, edification, Holy Communion (see the Prayer of Humble Access).
2. He delivered the Son to his Mother.
e.g. Restores the Penitent, as He entrusts the newly baptized to the care of the Church.
3. He said of Lazarus, 'Loose him, and let him go ;' so He absolves the sinner and bids him go in peace. Lazarus afterwards partakes of supper with our LORD. J. xii. 1-3.
e.g. Feeding and strengthening in Holy Communion.

LIX

Low Sunday

Holy Orders

LEARN HYMN 352.

See Catechising cxiii. and cxvii.

I. DEFINITION : 'The Apostolic Ministry of CHRIST'S Church.'

Apostolic, because sent by the Apostles and their successors the Bishops.

Order, in the first instance, comes from CHRIST Himself. 'As My FATHER hath sent Me,' &c. J. xx. 21. HE, the Great Apostle (Heb. iii. 1), sent the twelve, they sent others (Acts, xiv. 23), those in turn others, and so on to the end of time, so that all lawfully ordained Bishops, Priests, and Deacons, are in truth commissioned by CHRIST, and officiate in HIS Name and Power. M. xxviii. 20. J. xiii. 20. The Proclamation of O. B. L.'s Work as Man amongst men must be announced by man to men.

II. The Ministry of the Church is for the Peace of the Church (J. xx. 21). Where there is no divinely appointed Ministry the Peace of the Church cannot be kept; there will be confusion. Cf. 1st Lesson, *Korah*.

The outward visible sign of ordination used by CHRIST was 'Breathing into' (J. xx. 22); that by Apostles (probably by His command during the great forty days, Acts, i. 3; xiv. 23, Greek), was 'Laying on of hands with prayer.' The Bishops are the channel through which the HOLY GHOST is communicated from one generation of the faithful to another, therefore 'None may execute these offices but those who have been called, tried, examined, approved, and admitted thereunto by Episcopal Ordination. (See Preface to Ordinal.)

The Laying on of hands, whether in Ordination or Confirmation, seems connected with the gift of Wisdom. Cf. Deut. xxxiv. 9. Whether used by way of Substitution, Consecration, Delegation, or Benediction, it always denotes a valid transfer to the recipient of some Power, Authority, or Possession previously invested in the imponent. The ceremony without the vested right would be as futile as a deed of conveyance from one who had no title in the property.

III. *Deacon's Office.*

1. To assist Priest in Divine Service, especially at Holy Communion.
2. „ instruct the young.
3. „ Baptize infants in the Priest's absence.
4. „ preach, if licensed by the Bishop.
5. „ seek and report sick and poor to the Parish Priest.

Priest's Office.. (Distinctive work.)

1. To celebrate the Holy Eucharist.
2. „ Absolve sinners.
3. „ Bless (therefore to marry, which a Deacon may not do).

The Seven Vows of *Priests* in the English Church.

- (1.) To teach according to the written Word.
- (2.) „ administer the Doctrine, Sacraments, and Discipline of the Church.
- (3.) „ drive away heresy, to warn and exhort.
- (4.) „ cultivate interior devotion.
- (5.) „ fashion themselves and families suitably to Christian doctrine.
- (6.) „ maintain Peace and Charity as far as possible.
- (7.) „ render canonical obedience.

Bishop's Office (in addition to the Priestly work).

1. To Ordain.
2. „ Confirm (*i.e.* in the West; for in the East the oil is only blessed by the Bishop and applied by the Priest).
3. „ Govern. (Jurisdiction resides in the Episcopate.) The Supreme Government of the Church rests with an Œcumenical Council of Bishops. Cf. Acts, xv. 6, &c.

LESSON.

1. Reverence the Episcopal office.
2. Avoid all schismatical and Presbyterian assemblies.
3. Thank GOD that you belong to the English Church, which, having received a Governing Order direct from O. B. L., has not curtailed its function by accepting Papal infallibility.

LX

2 Sunday after Easter

Absolution

- I. 1. A Sacramental Rite (called 'Penance,' Article xxv.). Outward sign, words of Absolution; inward and spiritual Grace, Forgiveness.
 2. The Absolver, our LORD only.
Bishops and Priests absolve as His Ministers, representing His Body, the Church. Hence,
 3. The power of Absolution depends on Apostolic Succession.
- Therefore,
4. A result of the Incarnation ('the Son of *Man* hath power on earth.' L. v. 24).
Absolution is the application of the Atonement to sin after Baptism. Cf. Lev. v. 4, 5, 6, where *Sin-offering* corresponds to *Absolution*.
 5. (a.) *General*. [Matins, and Evensong, and] Communion Service.
(b.) *Special*. Visitation of the sick.
(a) Preceded by *General*, (b) by *Special* confession.
 6. A measure of this power belongs to *all* Christians, because to forgive others is a Christian precept. There are instances of *lay Absolution*. Cf. *lay* Baptism, *irregular*, but *valid*.
- II. 1. *Necessary* for those whose consciences cannot be otherwise quieted.
A means of Grace for all who seek it, because all sin.
 2. Absolution presupposes *contrition*, *confession*, and *satisfaction* (not propitiatory, but as evidence of contrition). Satisfaction anciently preceded Absolution, now the intention (*i.e.* of amendment of life and performing penance enjoined) suffices. Without these Absolution is ineffectual. *Miss. Anec.* 75, 77, 231.
- III. 1. Benefits of special confession and absolution.
(a.) Assurance of Pardon. (b.) Peace. (c.) Opportunity of making reparation to O. B. L., Whom sin has outraged.
(d.) Ghostly counsel and advice.
 2. Instances of special confession.
O. T., Josh. vii. 20. N. T., M. iii. 6. Acts, xix. 18.
Beware of danger *after* the Cleansing from sin, which gives us also power to overcome temptation. Tobit, vi. 2, &c.
Illustrate Penance by Dr. Johnson's standing in the marketplace. See Catechising, 24.

LXI

3 Sunday after Easter

Confirmation

LEARN EPIST. 3 TRIN. (latter part).

Called also *Sealing*. Eph. i. 13 ; iv. 30.

„ „ *Anointing*. 1 J. ii. 20, 27.

DEFINITION : a Sacramental Rite whereby GOD strengthens the Regenerate with the sevenfold Gifts of the HOLY GHOST. (See Bishop's Prayer.)

The outward sign in Confirmation is similar to that in Ordination, perhaps indicating that the Grace is similar, for Ordination confers authority to perform the Public Service of GOD and Confirmation enables the Laity as priests to GOD to take their full part in the same.

- I. Probably *Instituted* by O. B. L. during the Great Forty Days.
Acts, i. 2, 3.

For, 1. Practised not only by *all the Twelve Apostles*,

2. But also by S. Paul. Acts, viii. 14-17 ; xix. 1-6.

3. Indeed one of the Principles of the *doctrine of CHRIST*.
Heb. vi. 1, 2.

4. The HOLY GHOST was to recall His words. J. xiv. 26.

5. The Apostles were to teach what *He had commanded*.
M. xxviii. 20.

GOD (2 Cor. i. 21, 22) gives this Grace by the Bishop only. Acts, viii. S. Philip could not confirm, being only a Deacon.

Requisition on our part—Freedom from mortal sin. (See Bishop's Prayer.)

- II. *Benefits of*. See 1 Pet. v. 10.

(A.) The GOD of all Grace . . . make you

- | | | |
|----------------|---------------|----------------------------|
| 1. Perfect. | } Metaphors { | our work. |
| 2. Stablish. | | our house. |
| 3. Strengthen. | | our life. |
| 4. Settle you. | | our everlasting existence. |

i.e. 1. Give you victory over remaining infirmities.

2. { Cure you of inward inconsistencies.

{ Defend you against outward blasts.

3. Increase your growth in weakest graces.

4. *Fix* you on the sure foundation—Grace of Perseverance.

(B.) The Seven Gifts of the HOLY GHOST (Cp. Epist. 10 Trin. See Catechising, 83. First two columns and notes at end.

(C.) Light and Air and Breath (figures of the HOLY GHOST) are as necessary for increase of Strength as for development of Life.

The HOLY GHOST sanctifieth us, first by throwing light on our sin, not to confound us, but to lead us to CHRIST for Absolution (*Gosp.: 4 Easter, middle and end. Epist.: 3 Lent, latter half, R. V.*); then, when we are cleansed, by quickening our knowledge by the Light of Grace.

III. Responsibilities.

1. Danger of backsliding. Heb. vi. 4-8. Illustrated from fruitful and unfruitful ground.

Twelve Fruits of the Spirit expected of us. Gal. v. 22, Vulgate.

1. Love	} To Godward.	7. Faith[fulness]	} In oneself.
2. Joy		8. Meekness	
3. Peace		9. <i>Patience</i>	
4. Longsuffering	} To others.	10. <i>Modesty</i>	} In outward aspect and in body.
5. Gentleness		11. Temperance	
6. Goodness		12. <i>Chastity</i>	

We find only nine in our Version from the Greek, but *μακροθυμία*, the fourth, contains the idea of *Patience*, and *ἐγκράτεια* (Self-control or Temperance) the ninth in the Greek is expanded into Modesty, Temperance, and Chastity, perhaps with reference to dress, appetite, and decorum.

In Heaven these fruits are yielded all the year round. Rev. xxii. 2. In Earth they should be produced in due season, to the Glory of GOD. Ps. i. 3. J. xv. 8.

2. Sanctity of Consecration. 1 Cor. iii. 16, 17.

3. Account to be given of privileges. L. xii. 48.

4. Judgment follows Grace in the next verse (Acts, ii. 18, 19), to show that we must use the one if we would escape the other.

5. Consistency necessary, being strangers and pilgrims in the world. *Epist.* The old Prophet should not have *lived* in Bethel, nor Mahlon and Chilion *stayed*, after the famine was over, in Moab. Ruth, i. 2.

As Confirmation, like Baptism, imprints a mark upon us, it can be received only once.

LESSONS.

1. Keep in Grace, have sins forgiven, so be ready for Confirmation.
2. Stand fast in the Faith, if Confirmed. 1 Cor. xvi. 13.

LXII

4 Sunday after Easter

Holy Baptism

LEARN ROM. vi. 4-11.

I. THE FIRST OF THE SACRAMENTS. For it imparts

Spiritual Life, being an extension of the Incarnation, for
As the SON OF GOD was conceived by the HOLY GHOST
And born of the Virgin Mary,

And so became Man,
So the Child of Adam is conceived by the HOLY GHOST
And born of water (J. iii. 5),
And so becomes a member of CHRIST in Holy Baptism.

- (a.) The World is *Adam's* family, estranged from GOD (*not He from them*) by sin.
(b.) The Church is GOD's family (1st Coll. for Good Friday), reconciled to Him by CHRIST.

We belong to (a) by *birth*, to (b) by *Baptism*. Therefore Baptism is being 'born again.' O. B. L. is the Second Adam. Cf. Rom. xi. 18. All are 'wild olive' by '*birth*;' *Baptism* grafts into a 'good olive,' *i.e.* the Church. (The 'root'=CHRIST, the 'fatness'=the HOLY GHOST.) Cf. also The Vine, J. xv. 3.

Holy Baptism imparts *life*, because

1. It is an initiation into the Name of the HOLY TRINITY. M. xxviii. 19.
2. It is a second or new birth by the Power of the HOLY GHOST. 1 Pet. i. 23. Tit. iii. 5.
3. It forgives sin. Acts, ii. 38; xxii. 16. 10th Art: Nicene Creed.
4. It infuses Grace. Its virtue flows from the Passion of CHRIST. J. xix. 34.

II. TYPES AND MYSTICAL ALLUSIONS.

1. In the First Creation 'The SPIRIT moved on the *waters*.' Gen. i. 2. J. iii. 5. 2 Cor. v. 17.
2. The Deluge destroyed the sin of the old world and renewed the Earth. Gen. vi. 13; vii. 24. 2 Pet. i. 9.
3. Noah saved by Water in the Ark. 1 Pet. iii. 21
4. Circumcision. Col. ii. 11, 12.
5. Agar and the well. Gen. xxi. 19. Is. xii. 3.

6. The Rock and Water in Horeb. Exod. xvii. 6. 1 Cor. x. 4.
7. The Cloud and the Passage of the Red Sea. 1 Cor. x. 2.
8. Elijah and the Baalites. 1 K. xviii. The thrice-poured water a mystery of kindling fire.
9. Naaman, signifying 'Beauty.' The leper washed by sevenfold Grace. 2 K. v. 1-14.
10. Elisha and the axe. Man like iron sinks and is raised in the water by the Cross of CHRIST. 2 K. vi. 5, 6.
11. The Laver before the Altar. J. xix. 34. 1 J. v. 6, 8.
12. The Pool of Bethesda. J. v. 2-9, and of Siloam, ix. 1-7.
13. The Baptism of O. B. L. in Jordan. (See Service for Holy Baptism.) M. iii. 11.

III. LIFE HAS ITS RESPONSIBILITIES.

Holy Baptism, therefore called a Covenant between God and Man.

GOD makes Man

1. *A member of CHRIST;*
which teaches
 - (a.) Submission to Head.
 - (b.) Love to fellow-members.
1 Cor. xii. 12-14, 25, 27.
2. *A child of GOD;*
which teaches
 - (a.) Our FATHER'S LOVE.
 - (b.) The Love we owe in return.
Gal. iii. 26, 27.
3. *An heir of Heaven.*
We must prepare for it.
Rom. viii. 17.

Man promises to

1. *Give up*
The World } Temptations from
The Flesh } others and self.
The Devil — Spiritual Temptations.
2. *Believe* with the whole heart
the three Creeds. The
Apostles' declares } the
Nicene defines } Faith.
Athanasian defends }
3. *Obey* the Ten Commandments
as interpreted in the Sermon
on the Mount.

LXIII

5 Sunday after Easter (Rogation Sunday)

Prayer

LEARN THE 'DESIRE.'

- I. 1. LORD'S Prayer—*a. Model of Prayer.* M. vi. 9. '*After this manner.*'
β. Form of Prayer. L. xi. 2. '*When ye pray, say.*'

2. LORD'S Prayer { *a.* What to pray for. } See Scheme of LORD'S
shows { *β.* In what order. } Prayer at the beginning of the book.

Thus

1. That we may *glorify GOD*. This our { Hallowed be . . .
highest good—ultimate object. } . . . heaven.
2. For this we need *help*.
a. For our souls, Grace, therefore { Give us this day
β. For our bodies, sustenance, „ } our *Daily Bread*.
3. And the *removal of obstacles*, viz.
a. Forgiveness of sins, „ { Forgive us, &c.
β. Deliverance from temptation, „ { Lead us not, &c.
γ. And from all evil, „ { Deliver us from.

II.

Desire.

LORD'S Prayer.

- | | |
|-------------------------------------|--------------------------|
| I desire . . . goodness | Our FATHER, Which, &c. |
| 1. To send . . . may worship | 1. Hallowed be Thy, &c. |
| 2. . . [as we] . . . serve | 2. Thy kingdom come. |
| 3. . . [ought to do] . . . obey | 3. Thy will be done. |
| 4. All things that be . . . needful | 4. Daily Bread. |
| 5. Merciful sins | 5. Forgive us, &c. |
| 6. Save and defend in . . . bodily | 6. Lead us not into, &c. |
| 7. Keep us from all sin . . . death | 7. Deliver us from evil. |
- Our ghostly enemy—'The' *Evil* 'One.' *R. V.*

III. *The Conditions of Prayer.*

1. *A State of Grace.* The Privilege of those who are Children of GOD. Therefore (*a*) 'Our Father, (*b*) 'Which art in Heaven,' for we are already citizens of His Kingdom.

The only Prayer for the soul not in Grace is, 'LORD, be merciful to me a sinner.'

2. Prayer must be—*i.* *Loving.* —Our FATHER.
ii. *Humble.* —Thy will be done.
iii. *Persevering.*—*This day; i.e.* we must pray every day.
iv. *Incessary.*—*Our, us, we,* but '*I*' believe.
v. *In Faith.* —Amen.

IV. *Prayer not always answered immediately.*

1. Because of unrepented sin. Is. i. 15 (where see margin ref.). Ezek. xiv. 3.
2. From want of Fervour. Jer. xxix. 12, 13. 'Of all mental exercises earnest prayer is the most severe.' Coleridge.

3. From want of Perseverance. L. xi. 8. 1 Thess. v. 17.
 4. " " " Faith. Jas. i. 6, 7.
 5. " the Prayer being badly offered. Jas. iv. 3.
 6. Because, if granted, would be for our ill. 2 Cor. xii. 8. *Miss. Anec.* 209, 210.
 7. " GOD desires the Intercession Of others. 2 Kings, xix. 2 ; xxii. 14. Rom. xv. 30.
 8. " Presumptuous. M. xx. 22.
- V. *Prayer* should be made on our *knees*, after the example of
1. *Solomon*. 1 Kings, viii. 54. *Daniel*. vi. 10. Others. See *Venite*, 6.
 2. O. B. L. L. xxii. 41.
 3. S. Peter. Acts, ix. 40. S. Stephen. vii. 60. S. Paul. Acts, xx. 36. Others. xxi. 5.

LXIV

Ascension Day

LEARN ARTICLE IV.

I. THE ACCOUNT OF THE ASCENSION.

Acts, i. 9-11. Mk. xvi. 19. L. xxiv. 50-53.

Took place at conclusion of the 'Greater' forty days ; called 'Greater,' because of the great forty days of Lent.

Types of Ascension. Joseph. Acts, vii. 10. Enoch. Heb. xi. 5. Elijah. 2 Kings, ii. The High Priest. Heb. ix. 7, 12. Transfiguration. M. xvii. 1.

Emblem. An eagle soaring up to Heaven.

II. THE CORONATION OF OUR KING. See Proper Psalms, viii., xxi., xxiv., xlvii. 5-8 ; also cx. 1.

Benefits to His Kingdom.

1. He appears in Presence of GOD on our behalf as Priest, and offers His Sacrifice. Heb. iv. 14 ; ix. 11-15.
2. This gives efficacy to the acts of His Ministers here. Eph. ii. 6. M. xxviii. 18-20.
3. The gift of the HOLY GHOST. J. xvi. 7.
4. He prepares a place for His People. J. xiv. 2.
5. His Exaltation the earnest of ours. J. xiv. 3.

The Ascended Head communicates to the members still in the conflict a portion of His Glory (Eph. ii. 6). But for their sakes the first answer to the question, 'Who is the King of Glory?' is, 'The LORD strong and mighty in battle' (Ps. xxiv. 8). When they have conquered in His Strength, the second answer is, verse 10, 'The LORD of *Hosts* He is the King of Glory,' with no mention of battle. 1 K. iv. 20.

LESSONS.

Humility before Exaltation. Phil. ii. 8, 9.

Lift up hearts to Him. Coll. for Asc. Day. Col. iii. 1, 2.

LXV

Sunday after Ascension

Sixth Article of Creed

'He ascended . . . Almighty.'

SEE HYMN 147.

I. O. B. L. BEGINS TO ASSUME HIS GLORY.

1. *Day of Triumph.*

- i. *More than Resurrection.* 'I am not yet ascended.' J. xx. 17.
- ii. His *Coronation.* Heb. ii. 7. Proper Ps. xxi. 3.
- iii. First called '*King of Glory.*' Proper Ps. xxiv.

2. *Beginning of His GLORIOUS Reign.*

- i. Last act of Glory on earth. First in Heavenly Kingdom.
- ii. Before He Reigned from Tree—Suffering. Now from His Throne of Glory. Dan. vii. 14.
- iii. } On Earth what He *began* to do. Acts, i. 1.
 } Now of His Kingdom there is *no end*.

- iv. All Power is given Him in Heaven and in Earth. M. xxviii. 18. Proper Ps. xlvii. This delegated power was given Him at His Resurrection. Now He takes His power and reigns by His inherent Glory. CHRIST does not ascend merely *into* the heavens, but 'far above all heavens' (Hierarchies), Eph. vi. 10, being made higher than the heavens.' Heb. vii. 26. His Presence *gives* Glory to each hierarchy as He passes through it. Cat. 124, 111.—end.

3. *Full WORSHIP paid Him.*

His Disciples *worshipped* Him. L. xxiv. 52. *Worshipped* in Heaven (Rev. v. 12, &c.), and in Earth (Phil. ii. 10, 11).

II. THE BENEFITS WE RECEIVE THEREBY.

1. *MAN now in Heaven.* Never there before. J. iii. 13.
 - i. By His Nativity—GOD with us. By His Ascension—*Man with GOD.*
 - ii. JESUS the Head or *Forerunner* of the whole Procession of Regenerate Humanity.
 - iii. We secured to O. B. L. by the *anchor* of faith though still in the ship at sea. Heb. vi. 19, 20.
 - iv. *Man at the Right hand of GOD.* Eph. ii. 6. Ps. cxiii. 6.
 - v. By the Incarnation, our widowed nature married to a New Husband.
By the Ascension, that wedding solemnly consummated in Glory. Jewish widows were married on a *Thursday—Ascension Day.*
2. *The HOLY GHOST on earth.* Gosp. 4 Easter.
3. *This is a Dispensation of Blessing.* L. xxiv. 30.
Aaronic Priesthood of suffering and sacrifice ended with the Entrance into Heaven.
The Endless Priesthood of *Melchizedec commences*, one of *Blessing.* Gen. xiv. 18, 19. Heb. vii. 1, 7.
4. *Intercession of O. B. L.*
Arms on Cross. His *Presence* pleads in Heaven. Heb. iv. 14, 15; ix. 24.
5. *Prepares a place for us.* J. xiv. 2, 3.

LESSONS.

1. Exercise Faith in this Mystery. Heb. iv. 6.
2. Join in Worship of JESUS. Eucharist. Gen. xiv. 18.
3. Live the Life of Heirs. Prop. Ps. xv. Heb. iv. 14.

LXVI

Whitsun Day

Eighth Article of Creed

SAY HYMN 157.

- I. *I believe in the HOLY GHOST.* That He is GOD.
 1. *A Person*; or a blasphemy against Him would not be distinguishable from other blasphemies.

2. *A Divine Person*; or a blasphemy against Him could not be unpardonable. M. xii. 31. Mk. iii. 28.

3. *The Third Person* in the Name of GOD. M. xxviii. 19. 2 Cor. xiii. 14.

Proceeding from the FATHER and the SON. J. xiv. 16, 26; xvi. 7. *Spake by the Prophets.* 2 Pet. i. 21.

Guides into Truth. J. xvi. 13.

Dwelleth in us. J. xiv. 16.

II. *Types or Figures* representing His marvellous effects in man.

- | | | |
|------------------------|---|---|
| J. xx. 22. | { | <i>Dove</i> (Baptism O. B. L.)—Innocence. Fecundity of good works. |
| | | <i>Breath</i> (of JESUS). What breath is to our bodies, the HOLY GHOST is to our souls. |
| Acts, ii. 2, 3. | { | <i>Wind</i> (mighty)—Power. |
| | | <i>Fire</i> —to warm, to kindle, to purify. |
| Zech. iv. 2, 11. | | <i>Oil</i> —to comfort, nourish, give light. |
| Proper Ps. lxxviii. 9. | | <i>Water</i> —Rain, to refresh. |
| M. xvii. 5. | { | <i>Bright Cloud</i> at Transfiguration—Illumination, and dew of Doctrine. |
| | | <i>The Candlestick</i> —to give light. |
| Exod. xxv. 31. | | |
| Zech. iv. 2, 11. | | |
- Joel may be considered the Prophet of this Festival. Acts, ii. 17.

III. The *Gift* of Whitsun Day is purchased by the Passion of O. B. L. and therefore is dependent on Easter, and is commemorated at *Pentecost*, i.e. *fifty* days after Easter and ten days after the Ascension.

Pentecost supposed to commemorate *the giving of the Law*, when Israel was made a holy Nation. Cp. Ex. xix. 5, 6, with 1 Pet. ii. 9. Its prominent character was that of a Harvest Festival. Cf. Acts, ii. 41.

Whitsun Day is the *Birthday* of the *Catholic Church*.

The Reversal of the confusion and dispersal of Babel. Gen. xi. 8, 9. Acts, ii. 6, 11. J. xi. 52.

At the Ascension, *Man* was taken into Heaven.

At Whitsuntide, GOD came to abide on Earth for ever. J. xiv. 17. He acts in

1. Our Baptism. M. xxviii. 19. J. iii. 5. 1 Cor. xii. 13.
2. „ Confirmation. Acts, viii. 17.
3. Convincing of Sin. J. xvi. 8.

4. Our Absolution. J. xx. 22.
5. Consecration of the Blessed Sacrament. See Scotch Office.
6. Our Sanctification : Catechism. Our Bodies His Temple :
1 Cor. iii. 16, 17 ; vi. 19. 2 Cor. vi. 16.
7. Endowing the Church (1 Cor. xii. 11), and ordains the
Ministry. See office of ordering of Priests : 'Receive ye
the HOLY GHOST.'
8. We cannot think or speak aright without Him. 1. Cor. xii. 3.
9. Unction of the Sick. (See Prayer-book of 1549.)

Resolve to

1. Honour and worship the HOLY GHOST.
2. Strive not to grieve and quench Him by any deafness, wilfulness, or rebellion. Eph. iv. 30. 1 Thess. v. 19. Heb. iii. 7.

LXVII

Whitsun Monday

The Holy Ghost

'Dwelleth with you, and shall be in you.' J. xiv. 7.

The HOLY GHOST, bond of the Other Two Persons, preserves the
Unity of GOD.

I. THE LORD AND GIVER OF LIFE.

Brings GOD to *us*=Incarnation. O. B. L. conceived by the HOLY
GHOST.

Brings *us* to GOD=Pentecost. Completes the work; 'Sanctifieth
me.'

'In us.' The Indwelling Life, as a soul in a body, so rendering us
capable of receiving The Gift of GOD.

The FATHER—*The Giver*. The SON—*The Gift*. The HOLY
GHOST—*The Receiver* of the Gift in us.

The HOLY GHOST our abiding Possession; *i.e.* we are possessed
by Him, so that He hears through our deafness, seeing through
our blindness, speaking through our dumbness.

Thus He

- | | |
|--|-----------------|
| 1. Removes the barriers of our sins. | } J. xvi. 1-15. |
| 2. Prepares us to receive JESUS. | |
| 3. Welcomes JESUS by stirring us to do so. | |
| 4. Prays in us and assists our prayers. Rom. viii. 26. | |

Teaches us to pray through the Prayers and Offices of the Church, as a parent a child *before* it could *use* the prayers or had the *desire* to pray.

Especially in the Blessed Sacrament. Three types of this :

1. The *Dew* was *over* the *manna*.
2. The *Candlestick* was *opposite* the *shewbread*.
3. The *Shekinah* was *over* the pot of *manna* in the most holy place.

The HOLY GHOST is mentioned nine times in the Holy Communion Office.

II. PREPARATION OF THE HEART.

Life only continues and increases on being lived. Like Love, lives by being communicated.

As we *use* the Gift, so the Gift *flows*.

As we *give* the Gift, so the Gift *grows*.

By

1. *Purity of Conscience*, whereby the vessel is cleansed into which the HOLY GHOST is poured.
2. *Humility of Heart*, whereby the opposing obstacle of Self is taken away.
3. *Confidence in Almighty GOD*, whereby the capacity of the soul is enlarged, and all merit attributed to O. B. L.
4. *Fervent Prayer*. By which we keep the channel of communication open.

III. SIX GREAT SINS AGAINST THE HOLY GHOST.

1. *Presumption on GOD's Mercy*: *i.e.* rash confidence of obtaining mercy without using the means : 'continuing in sin that Grace may abound.' Ecclus. v. 2-7. Noah's carpenters. Amon in spite of his father's experience. 2 Chron. xxxiii. 23. The man who would not be converted but said that three words (LORD, forgive me) would save him when he was dying. His horse jumped the parapet of a bridge and his last three words were—What the devil !
2. *Despair of GOD's Mercy*; *i.e.* giving up all hope of salvation. Cain. Gen. iv. 13. Marg. Saul. 1 Chron. x. 13, 14.
3. *Resisting the known Truth*. Writing or speaking against the Faith, knowing it all the while to be the Truth. Acts, iv. 16, 21.
4. *Envy at another's Spiritual Good*. Jealousy at another's growth in Grace. To avoid occasion of. J. iv. 3. Simon Magus. Acts, viii. 18.

5. *Obstinacy in Sin.* Hardening the Conscience and resisting all GOD'S calls. Pharaoh. Ahab. 1 K. xxii.

6. *Final Impenitence.* Putting off Repentance till death and then refusing to repent, and so dying hardened. Judas.

The HOLY GHOST may be *grieved* by sin, *resisted* when inspiring the soul, or finally *quenched*, for He 'will not always strive with man.'

Whitsun { Monday { commemorates } Life in Holy Baptism.
 { Tuesday { the gift of } Strength in Confirmation,
 which is sometimes called the complement of the Sacrament of Baptism.

LXVIII

Whitsun Tuesday

The Seven Gifts of the Spirit

1. The Gifts bestowed upon MESSIAH according to Prophecy (Is. xi. 2, LXX.), at His Baptism (M. iii. 16), and through Him upon all the members of His Mystical Body the Church (Ps. cxxxiii. 2, and the Prayer of Invocation in Confirmation Office).

2. They are called the (i.) *Ordinary* Gifts of the SPIRIT, as being the common heritage of Christians, and must be distinguished from the (ii.) mere *gifts of nature*, which all men enjoy more or less, and from (iii.) the *Extraordinary* gifts of the HOLY GHOST peculiar to the Apostolic age, mentioned in the Epistle to Trinity.

[They are described in Catechisms 83 and 101. See also the Scheme at the beginning of the book.]

3. The difference between two (i.) and (ii.) may be made clear to children by comparing in the case of Wisdom,

Solomon, young and old.

The Magi discerning and following the Star, and the Priests and Scribes. M. ii. 4.

The Rich Fool (worldly wise) and his sentence. L. xii. 16.

The Scribes and Pharisees	{ and }	{ The unlearned Apostles, who learned of GOD and obeyed His will.
The Greek Philosophers		

A clever, godless lad deriding his mother's advice	{ and }	{ A dull, godly one obeying it.

4. These gifts must be gradually developed by use, like natural gifts. Disused or abused, they will be worse than profitless (*e.g.* a backsliding Confirmation candidate). They will demonstrate their presence by their fruits. Gal. v. 22. See Cat. 61, III.

5. Their value in GOD's eyes may be estimated by the tears of JESUS (Gosp. 10 Trinity) over the Jews' loss of them. Typified by the seven-branched candlestick, taken from them by the Gentiles in the siege, and commemorated in the Arch of Titus at Rome.

When JESUS wept the Jews exulted in the worldly wisdom of delivering up to death JESUS, the Light of the World, through Whom alone they could enjoy the Gifts. Now they have a wailing-place in Zion.

6. Wise children will imitate Samuel, Josiah, Timothy, and the children JESUS blessed.

7. To obtain the first of these Gifts lies at the root of all religion, for *Wisdom* is opposed to *Folly* (Prov. i. 2, 7); such as,

The impiety and madness of Atheism. Ps. xiv. 1.

Worldliness and irreligion. L. xii. 20.

Negligence and carelessness in spiritual things. M. xxv. 1.

They are given in the descending order, but we should enter upon them in the ascending order; we ascend from Fear to Wisdom. Prov. i. 7. Ezel. xl. 22.

To be learnt by heart, *Veni Creator*. Hymn 157, verse 1.

LXIX

The Holy Trinity

READ EPIST. FOR SUNDAY.

Not an explanation, but a *Vision* of GOD. Through an open door (Rev. iv. 1) we see the worship of the *Holy Trinity in Heaven*. Verse 8. Triple: Holiness, Majesty, Eternity. Of this

The worship of the *Holy Trinity in Earth* is the counterpart. 'Glory be' *passim*, Ter Sanctus in Eucharist (where we join with Angels), Te Deum, Litany (*beginning*), M. and E. Prayer (*end*). 2 Cor. xiii. 14.

I. REVEALED BY O. B. L. J. i. 18.

The Final Act before His Ascension. M. xxviii. 19.

Holy Baptism. One Name, Three Persons.

Person = a Self-consciousness.

The Greeks speak of One Essence Three Substances.

The Latins of One Essence or Substance Three Persons.

The FATHER'S Name is the same as the SON'S. Exod. iii. 14. J. viii. 58.

GOD is One. Deut. vi. 4.

Yet the FATHER draws to the SON. J. vi. 44.

the SON to the FATHER. J. xiv. 6.

the HOLY GHOST to the SON. 1 Cor. xii. 3.

We are embraced in this Name in our Baptism—'Into' the Name.

Follows us throughout our life. Threefold blessing in Confirmation, Marriage, Visitation, Burial, Daily Service.

II. MANIFESTATION OF THE BLESSED TRINITY.

N.B.—The ordinary word for GOD in Hebrew is plural associated with a verb in the singular. Dread of Polytheism would have avoided this unless it were of great importance. The singular Eloah is used, e.g. Deut. xxxii. 15.

1. In Creation. 'Let *Us* = GOD, the Word and the Spirit.' Gen. i.
2. In Judgment. Gen. xviii. In the three men Abraham adores the One LORD.
3. In O. B. L.'s Baptism. The Voice, the SON, the Dove. M. iii. 16, 17.
4. Triple Blessing. Numb. vi. 23.
5. Trisagion. Is. vi. 3.
6. In S. Peter's first speech at Pentecost. Acts, ii. 32, 33.
7. O. B. L.'s Revelation to His Church. Rev. i. 1-8.

III. THE CREATOR IS SEEN IN THE CREATURE.

'Let *Us* make man in *OUR* image.'

1. Man a trinity of substances

body
mind
spirit

 in one Person.

The mind of man

with his slight memory of the <i>past</i>
and his hope in the <i>future</i> and his
awful power of <i>present</i> (free will)

 is a reflection of GOD's Eternity. Cf. Wisd. ii. 23.

2. Mind is (1) Memory, (2) Understanding, (3) Will.
3. The Sunbeam is to the eye one and indivisible, yet it contains at least three distinct powers.
 - (1.) The Heatgiving ray which we can feel but not always see
 - (2.) The Lightgiving ray which we see.
 - (3.) The chemical which we neither see nor feel. Cf Lardner Optics, 1856, p. 174.
4. *One* water in *Spring*, *River*, and *Glass*. Yet each distinct. The River proceeds from the Spring, and the Glass from both. So the FATHER is the Fountain of Godhead, &c.

5. In Fire are Flame, Light, and Heat, of which 'none is afore or after other.' Cf. 'Brightness of Glory.' Heb. i. 3. Then also behold the Eternal Generation and Procession.
6. The three dimensions of all bodies, Length, Breadth, and Height. This illustrates the Unity of Substance.
7. S. Patrick showed the shamrock (like our clover) to the Irish king. Three lobes, one leaf. Preach. Prompt., 62.
8. The musical chord has three distinct notes: these have a certain correlation which cannot be displaced: invert them as you may, the tonic, the mediant, and the dominant, each retains its characteristic properties.

IV. PERIL OF REJECTING THIS TRUTH. J. xvii. 3.

Because our only blessedness consists in this Vision of GOD.

M. xvi. 16. J. iii. 36. Warning clauses of the Athanasian Creed. 1 J. v. 21.

Self-renunciation and *Adoration* follow as a matter of course. Rev. iv. 10.

The world, ignorant of GOD, considers those sins greatest which affect itself, such as murder, theft, libel; but those insignificant which affect the Faith, such as Infidelity, Distrust, Misbelief: whereas

1. The only firm basis of man's duty to man is the Revelation of GOD to man.
2. Sins against the Faith are greater than those against Morality, for
 - (a.) The sin of Unbelief includes all others. 1 J. v. 10.
As the first table stands before the second.
 - (b.) No sin against Morality is unpardonable, but one sin against GOD is.

LXX

Trinity Sunday

'The Holy Trinity'

REPEAT SUMMARY OF CREED IN CATECHISM.

We worship 'One GOD in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the Substance.' *Athanasian Creed*.

I. THE UNITY OF THE GODHEAD.

'The LORD our GOD is one LORD.' Deut. vi. 4.

Beside Me there is no GOD.' Is. xlv. 6, 8. Mk. xii. 29. J. xvii. 3.

II. THE TRINITY IN UNITY.

We believe 'there is but ONE living and true GOD . . . and in the Unity of this GODHEAD there be THREE Persons, of one Substance, Power, and Eternity; the FATHER, the SON, and the HOLY GHOST. *Article I.*

III. CHARACTERISTICS COMMON TO EACH OF THE THREE PERSONS.

1. One in Substance. 2. Coequal in Glory. 3. Coeternal in Majesty. 4. Uncreated. 5. Incomprehensible [see Cat. 71]. 6. Eternal. 7. Almighty. 8. GOD. 9. LORD.

So that 'in this TRINITY none is afore or after other, none is greater or less than another.' *Athanasian Creed*, ver. 25.

IV. DISTINGUISHING FEATURES IN THE THREE PERSONS.

(a.) In Their natures. We believe that

1. 'The FATHER is made of none; neither created nor begotten.'
2. 'The SON is of the FATHER alone, not made, nor created, but Begotten.'
3. 'The HOLY GHOST is of the FATHER and of the SON; neither made, nor created, nor begotten, but Proceeding.' Vers. 21, 22, 23.

(b.) In Their works.

1. The FATHER is the CREATOR of me and all the world.
2. The SON is the REDEEMER of me and all mankind.
3. The HOLY GHOST is the SANCTIFIER of me and all the elect people of GOD.

Remember.

GOD's Truth is not ours to be 'liberal' with. 1 Cor. xvi. 13. To hold with an open hand what man entrusts us with is dishonesty—what GOD commits to us is Sacrilege.

LXXI**Incomprehensibility of God**

SAY ATHANASIAN CREED, 9-12.

- I. INCOMPREHENSIBLE in this Creed means 'that cannot be embraced or encircled by the faculties of man.' Latin version has 'Immensus'; Hilsey's Primer, 'immeasurable,' *i.e.* boundless.

[Not 'unknowable,' for although Zophar assumed (Job, xi. 7) that man could not find out GOD, yet if there be a GOD Who made man in His Own Image and with a religious instinct peculiar to him, it may be assumed that GOD would reveal Himself to this creature. Thus we find GOD *apprehended* though not *comprehended* by Job (xiii. 15), and by Abraham, Gen. xviii. 25. The Agnostic does not know GOD, not because GOD is unknowable, but because he does not put himself in the right attitude to see GOD. The Quaker said to the gunner, 'Friend, I am not a man of war, but if thou wantest to hit, lower thy muzzle.' So the Gnostic might say to the Agnostic, 'Man, I am not a Catholic, but if you want to know GOD, get down at once to your knees.']

If O. B. L. alone 'knew what was in man,' *à fortiori* man cannot fully know GOD.

If GOD could be 'comprehended' by the finite, He would cease to be Infinite.

We are in a better position to know GOD than Job or Abraham, because

1. GOD is Incarnate to reveal the Nature (*χαρακτήρ*, Heb. i. 3) of GOD.
2. The HOLY GHOST leads into all Truth, *i.e.* 'totum scibile de Deo.' Understanding and Knowledge are His Gifts, hence the godly unlearned ones often detect heresy.

II. GOD IS THEREFORE BOUNDLESS.

- (A.) IN ESSENCE. Cf. derivation of 'Infinite.' Time and Space nothing to Him.
- (B.) IN OPERATION. Exuberance of Creation. Numberless worlds. Vastness of interstellar space. Sun $91\frac{1}{2}$ millions of miles from us, and the nearest fixed star 200,000 times as far away. A tropical forest, or sea. 3,000,000 eggs from one oyster annually. 14,000 teeth on lingual ribbon of garden snail. 100,000 spiracles on square inch of leaf of hydrangea. Microscope, Geology, Deep Sea dredge, all reveal infinity in production and design.
- (C.) IN ATTRIBUTES.
 1. *Power*. If the forces of Nature inconceivable and inexhaustible, what the Power which creates, starts and sustains them in action!
 2. *Wisdom*. If instincts marvellous, if man's reason sublime, what GOD'S Wisdom! Seen in adaptability to circumstances and of circumstances. Perfection of each part of each creature.

3. *Love*. Not limited or even specially given to this generation. Not confined to all great men. Not conditioned by creating us. Not eliminated by our sin. Cf. Faber's Hymn, 'Souls of men.' And an individual Love. And a fertile and recreating Love.

III. EACH PERSON BOUNDLESS, and that in all attributes. Yet Calvinism makes The FATHER defective in Love, The SON in Justice.

Arianism makes The SON 'comprehensible;' limits Deity in Him till it becomes mere divinity, an influence and a growing and fluctuating influence, a minor mode of existence.

Many bound the HOLY GHOST and make Him an It, an influence, fitful in operation, given or even offered only to some of the baptized.

Some exclude the Inexclusible from Sacraments.

Some bind Him to their own sect. Cf. Popular use of 'Evangelical' and even 'Christian.' Contrast with Catholic.

Rationalists bind Him into narrowest space. Exclude Him from His Creation, and His Temple and throne in man.

Others would appropriate Power to The FATHER, Wisdom to The SON, Love to The HOLY GHOST.

'But such as The FATHER is,' &c. *Athan. Creed*, 7.

See The	{	FATHER'S	{	Power	}	Creation.
		SON'S		Wisdom		Redemption.
		HOLY GHOST'S		Love in		Sanctification.

N.B.—Limits only occur in the last, and that solely from the resistance of man to Grace.

LXXII

1 Trinity

Sixth Commandment. Hatred.

EXOD. xx. 13. 1 J. iii. 15: 'Whosoever hateth . . . murderer.'

DEFINITION: A perversion of Divine abhorrence of evil.

I. (A.) SPRINGING FROM,

- (a.) Real or supposed injuries others have done, or may do us.
- (b.) The fact that we have injured others. Spanish proverb: 'Injure and you will hate.' Reflex true: Benefit and you will love.
- (c.) The knowledge or fancy that others hate us.

- (d.) Fear excited by spectacle of superior strength or beauty.
- (e.) The exaltation or preference of others. Saul, David. 1 Sam. xviii. 8. Joseph's brothers. Gen. xxxvii. 4.
- (f.) The faithful warnings of others. Ahab, Micaiah. 1 K. xxii. 8. Herodias, John Baptist. M. xiv. 8.
Hatred of GOD's message or messenger is hatred of GOD.
- (g.) The failure in prompt obedience on part of animals. Balaam struck his ass thrice. Numb. xxii. 27.
- (h.) A fancy that settled resentment is a mark of strength of character, and that to forgive looks like being soft.

(B.) IN ITS EFFECTS.

Leads to every injury up to murder. Of word and deed.

Saps the hater's own spiritual life. Saul, evil spirit. 1 Sam. xviii. 10.

A cherished injury like ulcer or cancer spreading and corrupting whole body.

He who hates and injures another, injures his own soul most, for the Law teaches sympathy with the injured, the Gospel with the injurer.

Hatred makes one clause in LORD'S Prayer = a petition *not* to forgive.

'Revenge is sweet' only for the moment. Revenge is a gun that kicks.

Blinds our spiritual perception of sin.

GOD loves the sinner, hates the sin; the world loves the sin, hates the sinner.

The more we hate the sinner the less we hate the sin.

Those most severe to themselves, most indulgent to others.

" " indulgent " " severe " "

In our strictness to others we forget that forgiveness is the strictest rule of CHRIST.

II. REASONS FOR AND METHODS OF SUBDUING HATRED.

REASONS. GOD'S command. He never commands impossibilities.

Example of O. B. L. and Saints. Stephen: 'Lay not this sin,' &c. Acts, vii. 60.

Said of Cranmer: 'If you want him to do you a good turn you must do him a bad one.'

Our own forgiveness conditional on it. M. vi. 14, 15.

'Blessed are the merciful.' 'The quality of mercy is twice blessed: it blesseth him who gives and him who takes; 'tis mightiest in the mightiest.' *Portia, Merch. of Venice.*

Love of GOD and Man = two Flames of the same Fire.

Bishop Wilberforce : 'If your heart is so hard and dry that you cannot pray for self, set to work and pray for your greatest enemy, and you will soon be able to pray for self.'

Mercy the most divine thing we are capable of next to love of GOD.

METHODS. Let us not judge others simply by what they are to us. For we are quickly prejudiced. Some hold out long and only forgive at last. But here, too,

'Bis dat qui cito dat.'

Quickly and quietly. Some make a great noise about their forgiveness, as shouters of 'Silence!' in a meeting make more noise than those they try to put down.

Injunction of O. B. L.: 'Love your enemies.'

Notice—'Love,' 'Loveth,' 'Loved,' occur twenty-six times in the Epistle.

A man may do many acts to get to Heaven, but unless he has the root of the matter in himself he cannot love his enemies.

LXXIII

1 Trinity

Selfishness

EXOD. XX. 3.

Every sin is Selfishness. Sin at once made Adam selfish : he tried to put the blame on Eve. Gen. iii. 12.

'Always there is a black spot in our sunshine : it is even the shadow of ourselves.' *Carlyle.*

DEFINITION : 'The recognition of no personality but one's own.'
Gregory Smith.

I. SELFISHNESS IN ITS NATURE.

Selfishness is the infringement of the law of Love, and therefore separates the soul from GOD, which is death ; and as in death the spirit departs from the body, so GOD'S Presence leaves the selfish soul. Selfishness also separates us from one another, as dissolution and corruption follow death. *Cf. Epist.*

As *Love* is the fulfilling of the law, so *Selfishness* is the setting all law at defiance.

Selfishness is therefore the summing up of the Commandments on the *negative* side, as *Love* is on the *positive*.

Two centres round which souls may revolve, Self and GOD.

To circle intensely round Self is the misery of the Sinner.

" " " GOD " perfection of the Saint.

To take the Earth as the centre of Rest makes the astronomical system wrong. Cf. Fate of wandering stars. Jude 13.

A universal failing. 'We are all full of self, but some have the good taste to conceal it, and some have not.'

'We are so in love with ourselves that we wish to be praised even for what we have *not* done.' *Seneca*.

Selfishness is a necklace from which the seven principal sins hang as pendants, and are often linked together besides. Thus from the Lust of the flesh depend Sloth, Lust and Gluttony. From the Lust of the eyes, Covetousness and Envy. From the Pride of life, Pride and Anger.

II. SELFISHNESS IN ITS EFFECTS.

Troublesome to owner, a small speck disables the eye.

The most troublesome speck, *Self*, hurts *single* eye. M. vi. 22.

Cause of folly. Nabal = fool. Talked about *My*. 1 Sam. xxv. 11.

" of disputes, even among Apostles. M. xviii. 1; xx. 20.

[Cp. Milton's Satan and Goethe's Mephistopheles. The latter's truer.]

'Corruptio optimi pessima.' The greatest natures, when degraded by selfishness, fall lowest. Satan.

Produces the hard heart which Forgets the past, is Indifferent to the present, and Careless of the future; and is proof against the voice of pity and the cry of prayer.

III. SELF-DENIAL.

(A.) MISTAKEN VIEW.

Mistakes about self-denial arise from forgetfulness of the fact that we are sanctified by obedience to GOD's Will, not by the greatness of our actions.

Cf. O. B. L. in Temple. L. ii. 49. At Samaria. J. iv. 34.

This mistake leads men to fight against GOD, under the idea that they are dying to self.

Self-willed self-denial is only self-pleasing.

Illustration. A General who commands an army must not mistake foolhardiness for self-devotion, and run into unnecessary danger.

Also a Mother must not starve herself to feed her children, when it depends on her to bring them up rightly.

Another mistake is to deny self by yielding to any obstinate person, forgetful of the claims of GOD and others.

For an act of submission to one person may mean an act of gross injustice to somebody else.

(B.) TRUE SELF-DENIAL.

DEFINITION : To view questions from the standpoint of GOD.

IN ITS MOTIVES. Example of O. B. L. Took the form of a servant.
Phil. ii. 7.

Father of the *Faithful* gave the first choice to Lot. Gen. xiii. 9.

Golden rule : 'Do unto others as,' &c.

Become as little children, who at first do not say, 'Give me,' but
'Give Jack,' or Jane, speaking of selves in the third person.

So David spoke in the third person. 2 Sam. vii. 20.

IN ITS EFFECTS.

'If we have conquered selves we have conquered all things.'

'Able to rule selves,' &c., therefore 'others also.' Cf. 1 Tim. iii. 5.

'Forsake thyself, and thou shalt find Him.'

We win love : for the world may *admire*, but does *not love*, the
ambitious man.

When selfishness is rife in a Community, it is dangerous to be
unselfish, for it is to lay down the world's weapons ; but O. B. L. bade
His followers disarm. 'Behold, I send you forth as sheep in the midst
of wolves.'

Notice.

Last week a door set open in Heaven (Epist.), this week in Hell
(Gosp.).

LXXIV**2 Trinity****God's Call and our Answer**

[FOR GOSP. SEE 20 TRINITY.]

I. TO WHOM?

(A.) *To the Jews.* They were disobedient from the first, though
even their disobedience could not make GOD break His
Promise to David. Ps. cxxxii. 11. They rejected the last
and most pressing call in O. B. L.

(B.) *To the Gentiles.* Not all at once, but one by one, by

1. Apostles, Missionaries, and others preaching to heathen.

2. Holy Baptism in infancy.

3. Call to Repentance after sin. All by the HOLY GHOST.

II. TO WHAT? The Great Supper. The Food of the Soul. GOD.

(A.) *In this world.* Grace, *i.e.* The Gift and continual Presence

of the HOLY GHOST uniting with the FATHER and the SON, disposing to Holiness, strengthening against temptation : special gifts in various ordinances, and in answer to prayer. Holy Communion.

- (B.) *In the future world.* Glory, *i.e.* the full enjoyment of the Presence of GOD, without hindrance or cessation. GOD'S call is continuous, the Invitation was to the end of feast : but our Feast never ends.
- (C.) *Special Vocations*, a means to this end. All baptized have general call to salvation, each has special one to the place where, and details of life by which he is to work it out. Cf. Isaiah, Jeremiah, S. John Bapt. B. V. M. Also Jewish captives in Babylon. Jer. xxi. 8, 9 ; xxix. 5, 6, 7. Gadarene demoniac. Mk. v. 18, 19.

III. OUR ANSWER.

1. *Obedience.* Heb. x. 7. Cf. Elisha. Apostles leaving all.
2. *Excuses.*
 - (a.) A piece of ground—'see it.' Lust of the eyes—Pleasure.
 - (b.) Oxen—'go and prove them.' Pride of life—Business.
 - (c.) 'Married a wife.' Lust of the flesh—Sensuousness. Cf. Coll. F. of S. James.

N.B.—All lawful in themselves. Nothing wrong about any except when set against GOD'S call.
3. *Silence.* Of the unjust (who make excuses *now*) at the Last Day. Cf. M. xxii. 12.

LESSON.

No excuse can be valid for disobedience.

LXXV

3 Trinity

Duty to Neighbour, especially Equals

LEARN EPIST. I PET. V. 5.

- I. DUTY TO SUPERIORS, = Obedience, Honour.
 " " INFERIORS, OR {
 " " SUFFERERS, } = Compassion, Tenderness.

The Fifth Commandment teaches the former, the Fifth Beatitude the latter.

Love of approval assists us in fulfilling the former.

" patronage " " " " latter.

The Old Testament enforced Obedience or Duty to superiors.
 The New „ has given rise to works of condescension ;
e.g. Orphanages, Hospitals, Penitentiaries.

There is an obvious pleasure } in practising Obedience.
 } in exercising Compassion.

This latter pleasure was never fully enjoyed by the heathen.
 The Hindoo and Spartan denied the claims of the aged and feeble to live.

Thus a great part of man, his heart and feelings, is left uncultivated.

Duty to Equals, i.e. to those as strong, rich, or intellectual, in fact on the same level as ourselves, is much harder.

II. AS REGARDS DUTY TO EQUALS, { Humility and } are both
 } Generosity, } continually exercised without bringing any present reward, for
 With our *Equals* we are always more or less in *competition*,
 „ „ *Superiors* seldom, with our *Inferiors*, never ; and
 In *competition* we lose what we give to others, and we fall short
 by how much we raise others.

Therefore { *Humility* and } are more tried by *Equals* } *Superiors*
 } *Generosity* } than by } *Inferiors*.

Illustrated.

O. B. L. by becoming Man made some men His social equals, and
 His greatest trials proceeded from,
 Not His obedience to His Parents, nor submission to the Romans,
 Not from His exercise of compassion to the suffering,
 But from His intercourse with those who might be called
 His social equals—the Scribes and Pharisees. *See Gosp.*
 In the Wilderness He conquered Satan, in His intercourse with
 these He conquered man, as fulfilling the whole range of man's
 duty.

III. TO FULFIL OUR DUTY TO OUR EQUALS.

We need to consider every man,

1. A MEMBER OF CHRIST, and therefore to exercise *Faith* and *Love* to O. B. L., or
 2. A POSSIBLE MEMBER OF CHRIST, through the effect of our treatment of him, and therefore to exercise *Hope* of him.
- But besides the *Theological* we require the *Cardinal* virtues.
Prudence in anticipating his antagonism.
Justice in allowing his full rights.

A prison ; sad sight ! What suffering caused by those prisoners ?
heart-broken parents, disgraced families.

Our cross is often made of a tree grown on our own estate.

O. B. L. being made like us in all things, suffered.

Suffering a law, independent of any circumstances.

Egypt would seem a bad place for a child of GOD. Yet, because
it was GOD'S dispensation, JESUS was safe there.

How often we think we should do better in any place than the
one chosen for us by GOD !

The place we should choose is probably the more dangerous if
not the more difficult.

We are to wait in Egypt 'until' He 'bring us word.' M. ii. 13.
Ps. lxxxiv. 5, 6.

Self-will our idol. GOD must break it by suffering. [GOD'S
Will not considered. Phil. ii. 21.] For we must live to GOD.
1 Cor. vi. 20. Col. iii. 17.

'Our wills are ours to make them Thine.'

(c.) It is a *probation*; implies effort, conflict, endurance. 'The
whole creation,' &c. Epist.

II. TO BE PATIENT WE MUST HAVE

Faith, to believe in the Presence of GOD.

Hope, to live for future blessedness.

Love, to desire it.

N.B.—Life is not fortuitous, but a discipline, by GOD'S working
within our souls, and by His guidance of external circumstances
for our development and correction.

III. ILLUSTRATION OF PATIENCE IN SAINTS.

O. T.

1. *Abraham*. Gen. xxii. 2.

2. *Job*. Loss of goods, of family, of health. Suffered from GOD,
Satan, wife, friends. The world, as represented by the
friends, hated him.

He did not sin against GOD (i. 22) or his friends, and only once
against himself (iii. 1).

His suffering, patiently borne, made him a saint. Jas. v. 11.
Ezek. xiv. 20.

His friends mistook this world to be the place of rest, and
personal suffering to be consequent on personal sin.

3. *Joseph*. Suffered from his brethren (Gen. xxxvii.), and repaid
them with love (xlv.).

4. *David*. From Saul. 1 Sam. xviii. 11; xix. 10 (javelin).
Keilah, xxiii. 8. Maon, 25. Hachilah, xxvi. 3.
To Saul. 1 Sam. xxiv. 12; xxvi. 21. Patient in both.

N. T. Saints.

1. *Stephen*. Acts, vii. 59, 60.
2. *Paul*. 1 Cor. iv. 12. Rom. ix. 3.
3. *Peter*. Voluntary when young; enforced when old. J. xxi. 18, 19.
4. B. V. M. L. ii. 35.

Look to O. B. L. The model of Patience. Heb. v. 8.

- (1) At Nazareth. (2) On the Cross. (3) In Heaven.

LXXVII

5 Trinity

The Church, in its Organization

How does O. B. L. continue His Presence upon Earth?

Invisibly, by giving the *HOLY GHOST*.

Visibly, by founding a *kingdom*.

S. Matthew's Gospel is the Gospel of the Kingdom, written especially for the Jews, who expected the Messiah to be a King and found a Kingdom. For the 7 Parables of the Kingdom see Cat. cxiii.

To-day. First Coll. for the Church.
Then we pray GOD,
Trin. 15. To keep.
" 16. To cleanse.
" 22. To sanctify.
" 23. To hear the Church.

NAMES GIVEN TO THIS KINGDOM.

1. *Church*; because 'it belongs to the LORD.' Greek.
2. *Ecclesiastical*; because, though one, it is 'called out' (Greek) from all earthly kingdoms.

THE CHURCH, DIVINE AND HUMAN.

O. B. L. founded a Kingdom and endowed it as a Community with the HOLY GHOST at Pentecost, extending to each new-born subject at Holy Baptism the same Divine Gift. So that this Society of the Faithful, enriched with The SPIRIT, is called by S. Paul 'The Body of CHRIST' as filled with the HOLY GHOST. The Natural Body having first ascended into Heaven became the Head of the Mystical Body which in part remains in earth.

Again. Besides the Divine Gift of the HOLY GHOST, O. B. L., Who is both GOD and MAN in One PERSON, perpetuates His

Presence in undivided entirety in His Mystical Body the Church ; so that the Church is His permanent manifestation at once Divine and Human, the union of both.

I. FOUR CHARACTERISTICS OF THE CHURCH IN HOLY - SCRIPTURE. Acts, ii. 41-47 ; xx. 7.

1. *Apostolic Doctrine.* Sin against = Heresy.
2. *Communion or Fellowship.* " " = Schism. 1 Cor. i. 10.
(150 sects in England.)
3. *The Eucharist.* " " = Not communicating.
J. vi. 53.
4. *Public Worship.* " " = Neglecting Church-going. Heb. x. 25.
'The' Prayers. R.V.

FOUR CHARACTERISTICS IN THE CREED.

1. *One*, because One Body in the LORD. Epist. 17 Trinity.

Though visible communion may be broken (like the net in the Gosp.), Churches that have the true marks are nevertheless one ; as children of one family, though they quarrel and disown one another, are of one blood. We cannot see the Church as One Body, it is an object of faith, not of sight. Life in a body preserves its unity, so the HOLY GHOST abiding in the Church causes it to be one.

We may speak of the Church of France, or of Russia, or of England, as we speak of the Northern Ocean and the Indian Ocean, though the ocean is one.

'Unity, in part, is the direct gift of GOD ; in part, it is the fruit of that gift in the faithfulness and mutual love of the members of the Church. In part, it is a spiritual oneness wrought by GOD the HOLY GHOST ; in part, it is a Grace to be exercised by man, a consequence and fruit of that Gift. In one way, it is organic unity derived from CHRIST, and binding all in CHRIST, descending from the Head to the Body, and uniting the Body to the Head ; in another, it consists of acts of love from the members one to another.' *Pusey*.

The first unity as it depends on GOD will never be wanting to the Church ; the second, though the subject of O. B. L.'s Prayer, is not promised unconditionally to the Church.

2. *Holy*, because
 - i. The Head is Holy.
 - ii. The HOLY GHOST is Holy Who dwells in it.
 - iii. Its Offices are Holy.
 - iv. Its object is to make Holy.
 See character of its members. Epist.

3. *Catholic*, as regards (1) Time ; (2) Place ; (3) Truth. J. xvi. 13. Acts, xv. 14.
4. *Apostolic*, as above. Acts, ii. 42.
The Ministers of this kingdom appointed by O. B. L. M. x. J. xx. 21. See Catechisings, 113, 117.
 There is *no* example of a Presbyterian (or non-Episcopal) Church for fifteen centuries after CHRIST.
 See first words of Preface to the Form of making Deacons.

II. FIGURES OF THE CHURCH.

1. *The Ark*. The Waters of Baptism bear up the Church. Gen. vii. 18.
2. *A Ship*. L. v. 7. 'Other' ship=Gentile Church. Eph. ii. 14. SS. Paul and Barnabas=Partners who went to the Gentiles. JESUS taught them from out of the ship. See Vaux's Notes, ii. 10.
A Body and its *Members*. 1 Cor. xii. 20.
4. *A Tree and its Branches*. M. xiii. 31, 32. J. xv. 5. Cf. Rom. xi. 18. All are 'wild olive' by birth. Baptism grafts into a 'good olive tree'=Church.
5. *A Building*. Eph. ii. 20. M. xvi. 18.
6. *A Bride*. Eph. v. 27.
7. *The Stone that became a Mountain*. Dan. ii. 35. Rev. xi. 15.
 See also M. xiii. 24, 31, 32, 47. Hymn 215.

III. COMPARE THE FIRST MIRACULOUS DRAUGHT (Gosp.) WITH THE SECOND. J. xxi. 6.

The first is mystically the Church militant.

The second „ „ „ triumphant, or the Church of the Resurrection.

1. The net-breaking, the beginning to sink, are signs of division and schism, and of the coming end.
 The fish are drawn into the ships, not to the shore.
 The multitude are not numbered.
2. It is the *right* side, because only the *good* are enclosed.
 The net is drawn to the *land*; *i.e.* the Eternal shore.
 The *meal* on the *shore*=the Heavenly Banquet prepared by the LORD Himself. *Piscis assus, est CHRISTUS passus.*

LXXVIII

6 Trinity

Holy Baptism—Entrance to Church

Repeat from the Catechism the four answers about Baptism from the part on the Sacraments.

Baptism=Washing. Other names are

1. Sacrament of Regeneration, or New Birth.
2. The Enlightenment. Heb. vi. 4.
3. The Gate of the Sacraments, because no other Sacrament may be received before this, neither can it be repeated.
4. The Laver, or Washing.

DEFINITION: A Sacrament instituted by CHRIST for the Spiritual Regeneration of man by means of water in the name of the HOLY TRINITY.

Types of Baptism are

1. The SPIRIT of GOD moving upon the face of the waters. Gen. i. 2. It brings in Light and Order.
2. The Ark. 1 Pet. iii. 20. Explain 'saved by water' in Baptismal Office. It makes the elements of destruction the elements of preservation.
3. The Red Sea. 1 Cor. x. 2. It separates us from sin and our enemies.
4. The Bitter Waters of Marah. Exod. xv. 23, 25. By the Cross it makes bitter things beneficial, *e.g.* sorrow and suffering.
5. The Axe in Jordan saved by water. 2 Kings, vi. 6. By the Wood restores us to our true Owner.
6. The washing of Naaman in Jordan for cleansing. It cleanses us from actual sin.
7. The Pool of Bethesda. J. v. 2. By the word of CHRIST it takes from us our impotency to work out our salvation, and restores us the proper use of our five senses.
8. The Pool of Siloam. J. ix. 7. By the Incarnation is 'Sent' to take from us our birth blindness and original sin.

I. ORDAINED BY CHRIST. Probably early in His Ministry. See J. iii. M. xxviii. 19.

(a.) *Matter*=water. J. iii. 5. Acts, viii. 36. Eph. v. 26. Probably designated at His Baptism in Jordan. (See first Prayer in the Baptismal Service.)

- (b.) *Form* = 'In the Name,' &c. M. xxviii. 19.
 (c.) *Ministry* = i. Ordinary. Bishop and Priest.
 2. Extraordinary. i. Deacon; ii. Any Christian Man; iii. or Woman; iv. Any one. *Miss. Anec.* 12.

II. THREE WAYS OF ADMINISTERING.

1. *Immersion.* Most ancient, but not necessary.
 Baptism or washing was effected by 'pouring water over' the hands. The three thousand could hardly have been dipped in Jerusalem at the Feast of Pentecost.
2. *Affusion.* See the two Rubrics immediately before Baptism.
3. *Aspersions*; valid, but irregular.
Baptism cannot be repeated. Reasons. (1.) Eph. iv. 5; (2.) Nicene Creed. *One* Baptism; (3.) Because this Sacrament implants a character which cannot be effaced; (4.) Mystically. Death and Resurrection of CHRIST. Epist.

III. EFFECTS OF BAPTISM.

1. Repeat the second answer in Catechism.
2. Theologically. i. Justification; ii. Sanctification; iii. Promise of Glorification. Mk. xvi. 16.

IV. RESPONSIBILITIES are commensurate. See Gosp.

- (a.) *Grace is a trust*, for which account must be given.
 (Cf. Par. of Talents.) See latter half of Epist.
 You have crossed the Red Sea; must cross the desert too.
 You are in the Ark; don't leave it like the Raven (by sin);
i.e. in the Church you *must* be saved, if you *try*; if *not*, you *cannot* be. Therefore, N.B. Conversion (that is, 'turning,' *sc.* to GOD) may be *early* or *late*, *conscious* or *unconscious*, *sudden* or *gradual*, but is a universal necessity, no less than Baptism. M. xviii. 3.
- (b.) *Illustration.*
 Lame man at Beautiful Gate. Acts, iii.
A cripple at Temple gate = soul outside Church, in original sin.
 Healed, and enters Temple = „ healed, and enters Church, by Baptism.
 Walking = we must 'grow in grace.'
 Leaping = we must 'draw nigh to GOD,'
 'set affection on things *above*.'
 Praising God. So must we.

6 Trinity

LXXIX

Sickness

OFFICE FOR VISITATION OF THE SICK.

OBJECTS OF SICKNESS.

(A.) AS DISCIPLINE TO TRY PATIENCE.

'Whether it be to try your patience,' &c.

Patience tried—for naturally people enter upon sickness

- (1) In Anger, because it hinders or spoils their business ;
- (2) In Wounded Pride, because they dislike being helpless and indebted to others.

We often think a long illness useless—but it may be intended by GOD to discipline the patience of those who attend the sick person.

But a too long illness not to be desired or prayed for, because excessive weakness leads the patient to be very exacting.

Should be utilised as Retreat for *patient* and systematic self-examination, Bible-reading, Prayer, and Thought.

(B.) TO CORRECT FAULTS.

'To correct and amend in you whatsoever doth offend the eyes of your heavenly Father.'

- (1.) *Selfishness*, for sickness makes us feel our need of sympathy, and our dependence on others. Good for invalid to take interest in other invalids in the same parish, and send them things if able to do so.
- (2.) *Pride*. Pain, the deepest thing in life. Bodily pain strikes at once at our power both of body and soul, and teaches us our nothingness. Some patients give trouble by not giving trouble enough. Too proud to give trouble by telling at once if bandage or anything else gone wrong.
- (3.) *Ingratitude*. We seldom value or thank GOD enough for health and strength while we have them.
- (4.) *Levity*. Some people regard Life as a good joke. To them nature is not a parable of Grace, but *vice versâ*. They only use sacred subjects to illustrate their own remarks. At the beginning of illness they refuse to be serious or to follow the Doctor's advice. At the suggestion of a visit from the Parish Priest, they are 'not ill enough for that.' By Pain and long-suffering GOD would sober them.

- (5.) *Dishonesty.* Their affairs have to be managed by other people, and secrets come to light which they were keeping quiet. Such people often will not tell Doctor the truth about their symptoms or what diseases they have had, and lie in answer to direct questions.
- (6.) *Of Omission.* Some persons who are grossly ignorant of spiritual things are so averse to instruction that prolonged sickness is the only opportunity that the Priest has to teach them their duty and the necessity of the Sacraments.
See 1st Rubric Com. of Sick.
- (C.) TO CONFORM US TO CHRIST.
‘And there should be no greater comfort to Christian persons than to be made like unto Christ,’ &c.
- (1.) *By forgiving* those who have injured us. L. xxiii. 34.
- (2.) *By settling Affairs.* CHRIST on Cross provided for B.V.M.’s future. J. xix. 26, 27. Priest directed to urge making will. Where no will, likely to be family quarrels. The dying, by loving care and thought for others, show self-forgetfulness.
- (3.) *Definiteness in Prayer.* CHRIST’S Prayers on Cross definite. The sick often ask Priest to make a prayer with them. Well for him to reply sometimes, ‘By all means: what shall I pray for?’
- (4.) *In Influence for Good.* CHRIST, like Samson, slew (converted) more by His Death than those whom He slew in His Life. Judges, xvi. 30.
The penitent thief (L. xxiii. 42), The Centurion. L. xxiii. 47.
All these not by His Preaching, but by their watching Him.
So example of Christian’s last illness very fruitful in blessing to spectators.
Death or Funeral of Parent sometimes heals family quarrel.

LXXX

7 Trinity

Holy Communion—The Food of the Church

Coll. Nourish us with all Goodness.

Gosp. Miracle of Feeding. See Mid-Lent, and 25 Trinity. *Gosp.*

Epist. That we may lead the Holy and Eternal Life.

Catechism. { What is the inward, &c. { Learn and say both
 { What are the benefits, &c. { answers.

Fourth of Seven Gifts, Ghostly strength. See Scheme, page 170.

MAN IS SUSTAINED BY DEPENDENCE ON GOD.

The Grafting, Increasing, Nourishing, }
Holy Bapt. Confirm. Holy Com. } on GOD'S part. Coll.

Obedience on man's part. M. iv. 4.

As our natural life is *sustained* at our Mother's breast, from whom we *derived* it; so our supernatural life is *sustained* by the Body of CHRIST, from which we *derived* it at Baptism.

This Sustenance is the all-necessary food of the Member of CHRIST.
1 Cor. x. 16. J. vi. 53.

Holy Communion is the chief means of nourishment of the regenerate

Body, because it is the Body and Blood of CHRIST. 1 Cor. x. 16.

Mind, because it is a 'Perpetual Memory' of Him. Prayer of Consecration.

Spirit, because the HOLY SPIRIT takes of the things of CHRIST and shows them unto us. J. xvi. 15.

It is not a carnal or a material (J. vi. 63), but a Supernatural nourishment. Article XXVIII. third paragraph. ['*The flesh*' (N.B. not My Flesh) 'profiteth nothing.']

Our Living LORD cannot be divided, He therefore gives Himself *wholly* in this Sacrament.

His Human Nature cannot be separated from His Divine; therefore by worthily receiving It we are made partakers of His Divine Nature.

Reverence for the Mystery forbids us attempting to define the manner of CHRIST'S Presence in the Sacrament. J. xxi. 12. It is enough for us to know It is the LORD.

Types of this Food. 1. *Manna*, Ps. lxxviii. 24, 25. 1 Cor. x. 1-4. 2. *Paschal Lamb*, 1 Cor. v. 7. 3. *The meat and drink offering*.

Institution. M. xxvi. 26, &c. Mk. xiv. 22, &c. L. xxii. 19, &c. 1 Cor. xi. 23, &c.

How administered? Through His Apostles: 'Gave to His Disciples to set before them.' Gosp.

Objection to Clergy not an excuse for neglecting the Sacrament. Judas among the twelve. Article xxvi.

Requisites on our part,

1. Repentance, based on Self-examination. 1 Cor. xi. 28.

2. Faith to discern the LORD's Body. 1 Cor. xi. 29.

3. Charity with all. M. v. 23.

See last answer in Catechism.

Thanksgiving due for,

1. The most precious Body and Blood of His SON. Post-Communion Prayer.

2. His Favour and Goodness towards us.

3. Our being very members incorporate, &c.

4. Our being heirs through hope of His Everlasting Kingdom.

LXXXI

8 Trinity

Holy Fear—the Temper of the Church

LEARN 'DUTY TO GOD.'

Last in descending, first in ascending order of the Seven Gifts. Is. xi. 2. Ps. cxi. 10.

Holy Fear is that which makes us reverence GOD, and shrink from anything which would separate us from Him. First Petition in LORD'S Prayer.

I. ITS MOTIVES.

1. LOVE OF GOD. Therefore called filial fear. Epist. If we love Him as our Father we shall fear to be separated. 1 Pet. i. 16.

The more we feel we love Him, the more we feel how unworthy we are.

Hence Holy Fear is also the holy sense of GOD'S Greatness and Goodness; therefore lasts for ever. Ps. xix. 9.

Therefore the Saints have it, but not because they fear to lose aught. Hymn 106. How they show it. Rev. iv. 10, 11.

2. THE PRESENCE OF GOD. Always remembering He is looking at us. Ps. cxxxix. 1, 2. Gen. xvi. 13.

3. GUIDANCE OF THE HOLY SPIRIT. 'As many as,' &c. Epist.

In the Epist. there are,

Children who have received the SPIRIT.

Sons „ are led by Him.

Heirs „ suffer with CHRIST.

N.B.—Each PERSON of the HOLY TRINITY constrains us. Epist. Our Holiness does not consist in our professions of CHRIST, but in our possession of the HOLY GHOST. Last words of Gosp.

4. THE COMMUNION OF SAINTS. Heb. xii. 1.

Definition of a Saint : one who persistently chooses GOD at any cost.

We should be filled with Holy Fear, lest anything we do should make us unworthy of their company.

II. THE SUBJECT OF HOLY FEAR ; *i.e.* by whom or by what it is exercised.

1. SOULS. In thought, having GOD in our thoughts. Trying to be more full of awe about holy things. In speech. Ps. xix. 14.
2. BODY. Not only in outward acts of reverence, but in all bodily actions, because we are moving in His Presence. Prov. xvi. 3. 1 Cor. vi. 19, 20.

III. THE OBJECT OF HOLY FEAR ; *i.e.* about what it is concerned.

1. GOD Himself.
2. All evil that could lead us away from Him. Prov. iii. 7. Rom. xiii. 4.
3. All things belonging to His service.
 - (i.) The Church. Eccles. v. 1. The Altar : all things that remind us of GOD.
 - (ii.) His Priests. Eccclus. vii. 29.
 - (iii.) GOD's Truths. His Holy Book. 2 Tim. iii. 16.
 - (iv.) All proper outward ceremonies and acts. They belong to GOD, therefore we should fear to omit them, or be slovenly in them ; *e.g.* the sign of the Cross. Bowing at the Name of JESUS and to the Altar. Bending knee to Blessed Sacrament.

REMEMBER

1. The Fear of the LORD may be at first Servile, *i.e.* merely a sense of guilt and of its punishment, but it must become Filial. Trace this development in the Book of Proverbs, from i. 7 to xxii. 4.
2. The Means of obtaining Holy Fear ; Honour the HOLY GHOST and follow His leadings. Epist.

LXXXII

9 Trinity

Grace

REFER TO THE COLLECT THROUGHOUT.

I. MAN'S PERFECT LIFE DOUBLE. Life of Soul.

" Body.

Body belongs to the soul, and used by it.

HOLY GHOST the Giver of both kinds of life. Nicene Creed Acts, xvii. 28.

We need, then, something from GOD to support both lives : for Body, Food ; for Soul, Grace.

Life of soul consists in doing GOD'S will. J. xvii. 3 ; iv. 34.

Cannot do this of ourselves, but CHRIST helps us, because He came to give life to the world. Phil. iv. 13. J. vi. 33.

CHRIST merited Grace for us. The HOLY GHOST works it in us.

Grace within moves the hidden springs of our liberty ; CHRIST calls us without, as the Object of that inner emotion.

II DEFINITION : THE SUPERNATURAL GIFT OF GOD, for CHRIST'S sake, freely bestowed upon us for some supernatural end. The means by which the life of our souls is quickened and supported.

GRACE, A NEW NATURE. Our nature limits our actions.

e.g. By nature we can *feel, think, will.*By Grace we can do acts we could not do before ; *e.g.*
*Pray, Praise, Believe, Hope, and Love.*Nature, looking to CHRIST, catches glimpses of Heaven ; but those who are with CHRIST, if they look to the world, turn their backs on Heaven. If we make too much of the light of Nature, we are liable to forfeit the Light of Grace. *Ben. Dom. 12 Trin.*

There are two opinions, both wrong—

1. That there is no sufficiency for man, the view of the Pessimist.
2. That man is sufficient for himself, the assertion of the self-contained man.

Whereas GOD'S Grace is sufficient for man. 2 Cor. xii. 9.

Phillips Brook's viith Sermon preached in England.

Grace necessary. J. xv. 5 ; vi. 44.

Purposes of Grace. { 1. To justify, or make just.
Rom. v. 19. { 2. To sanctify, „, holy.

We are not justified by faith only ; in the sense of believing we are justified. The faith requisite to justification is faith in CHRIST and all He has taught us. M. xvi. 16, 17. J. xx. 31. Rom. x. 9.

Faith is like a child clinging to its mother, *Grace* like that mother's arm around it.

Grace like—fire in grate ; water in desert ; steam in engine ; sap in tree ; life in animal.

Mystical Names for Grace: Rôbe of CHRIST's Righteousness. Armour of Righteousness. 2 Cor. vi. 7.

III. ACTIONS OF GRACE.

1. *Habitual*; *i.e.* dwelling in the soul. Eph. iii. 17. J. iv. 14.
2. *Actual*; *i.e.* the enlightening of the intellect, and the influencing and strengthening the will to healthful action.
3. *Sacramental*; *i.e.* the special and peculiar or proper effect of each of the sacraments.

TESTS OF A LIFE IN GRACE.

1. Consciousness of little sins. The clean notice spots.
2. Praise and thanksgiving. Like the grateful leper.
3. Testimony of the HOLY SPIRIT. Rom. viii. 16. Gal. iv. 6. I J. v. 9.
4. Confession before others. Ps. lxvi. 14 ; li. 13.
5. Abiding penitence. 'Sin ever before me.' Ps. li. 3.

LESSONS.

1. Beware of neglecting Grace, as Jews in wilderness, who had Baptism and Communion in type, but fell into (1) Lust, (2) Idolatry, (3) Fornication, (4) Presumption, (5) Murmuring, and were justly destroyed. Epist.

2. As stewards of GOD who have wasted His goods=(Grace), we should do the best we can by our alms=mammon of unrighteousness. Gosp.

10 Trinity. See Catechisms, 8, 52, 68 and 101.

LXXXI

Seven Gifts of the Holy Spirit

FOUND IN LXX. OF IS. XI. 2, AND THE BISHOP'S PRAYER IN CONFIRMATION.

[illegible]

LXXXIV

11 Trinity

Humility

REPEAT THE MAGNIFICAT.

DEFINITION : That true knowledge of ourselves which makes us lowly. Cf. First Beatitude.

Being creatures we are nothing of ourselves and have nothing of our own except our sins.

I. (A.) HUMILITY

1. Disposes us to Faith. *Ecclus. iii. 19.*
2. Stops curious inquiries into things unsearchable. *Ecclus. iii. 23, 24.*
3. Entitles us to the fulfilment of the promise, 'GOD giveth Grace to the humble.' *1 Pet. v. 5.*
4. Without it we cannot enter into the Kingdom of GOD. *M. xviii. 3.*

(B.) IT BRINGS,

1. Wisdom. *Prov. xi. 2.*
2. Riches, Honour, and Life. *xxii. 4.*
3. Knowledge of Mysteries. *M. xi. 25. Ecclus. iii. 19.*
4. Exaltation. *Phil. ii. 9. L. xiv. 11. 1 Sam. ii. 8.*

II. EXAMPLES.

(A.) OLD TESTAMENT.

1. Abraham calls himself 'Dust and Ashes.' *Gen. xviii. 27.*
2. David calls himself 'a dead dog and a flea.' *1 Sam. xxiv. 14.*
3. Solomon calls himself 'a little child, not knowing,' &c. *1 Kings, iii. 7.*
4. The proud Rehoboam humbled himself at the preaching of Shemaiah. *2 Chron. xii. 7.*

(B.) NEW TESTAMENT.

1. O. B. L. *M. xi. 29. J. xiii. 5, 14. Phil. ii. 6-8.*
2. B. V. M. *L. i. 48.*

III. HOW TO GAIN HUMILITY.

1. By consideration of our sins, as Ahab. *1 Kings, xxi. 27, 29. Josiah. 2 Chron. xxxiv. 27. Gosp.*
2. By comparing ourselves with our superiors, as Saul did with David. *1 Sam. xxiv. 17. Elizabeth with B. V. M. L. i. 43. S. Paul with the Apostles. Gosp. S. John Baptist with O. B. L. L. iii. 16.*
The Pharisee in Gosp. compared himself with his inferior.
3. By esteem of others. *Phil. ii. 3.*

No good in us naturally can mitigate the evil we have to deplore.

A sense of need is necessary to receive Grace.

Nothing gets nothing. The Pharisee contemplated himself with satisfaction, and coming full of his own emptiness, went away empty of GOD'S fulness. *Ben. Dom.*

The Pharisee in the Gosp. is an example of Pride.

" " " Epist. " " Humility.

And notice the *growth* of this Humility.

In A.D. 59 he says, 1 Cor. xv. 9. Epist.

" 64 " Eph. iii. 8.

" 65 " 1 Tim. i. 15.

We shall not be rejected because our sins are great (the Publican), but because our knowledge of the sins is not adequate (the Pharisee). *Ben. Dom.*

S. Bernard's twelve steps from Humility down to Pride.

REGARDING SELF.

1. Curiosity.
2. Fickleness.
3. Vainglory.
4. Boasting.
5. Singularity.
6. Arrogance.

REGARDING OTHERS.

7. Presumption.
8. Defending faults.
9. Pretended acknowledgment of faults to get credit for Humility.
10. Rebellion against Penances, Masters, and Superiors.

REGARDING GOD.

11. License to sin.
12. Habit of sinning.

LXXXV

12 Trinity

Prayer

LEARN COLLECT.

- I. 1. MAN. { A *body* for work. } { *Body* unable to work properly
 { A *soul* „ prayer. } unless the *soul* prays.

Cf. a *watch*. Works must be in order, else the hands will not tell the time. Wants *winding*, so soul *prayer*. But prayer without work like watch without hands.

Prayer is hard work. 'Orare est laborare' is often more true than its converse. Col. iv. 12.

2. Prayer is the approach of the mind to GOD, for

- (a.) *Petition*. { Direct ; or indirect (as, 'he whom Thou lovest is sick').
Particular ; or general (as, 'Have mercy upon us').

Sometimes accompanied by reference to GOD's mercies or attributes, as, 'By Thy Cross and Passion,' and 'For the glory of Thy Name,' which is called 'Obsecration.'

- (b.) *Praise and Thanksgiving*. { Expressed, as in *Te Deum*.
Implied, as in Coll. 'Who art,' &c.

Thanksgiving acknowledges GOD in the past, *Praise* in the present, *Prayer* in the future. *Thanksgiving* is not a mere sentiment or feeling, but an act involving a stopping and retracing of one's steps back to CHRIST. Cf. Grateful leper.

3. *To GOD alone ; i.e.* to each of the Three Persons of the Blessed Trinity ; *e.g.*

- i. To the FATHER. First *Petition* in *Litany* ; first 'Lord have mercy' in lesser *Litany* ; all Colls. (except Trinity, 3 Advent, S. Stephen, 1 Lent), because they belong to the Communion Service, which is an offering of CHRIST to the FATHER. Heb. ix. 14.

Prayer in general follows the same rule, since all Prayer is through JESUS CHRIST our LORD.

- ii. To the SON. Coll. for third Advent ; S. Stephen ; 1 Lent. *Gloria in excelsis* ; second 'Lord have mercy' in lesser *Litany* ; whole of *Litany* except first, third, and fourth *Petitions*, 'Our Father,' and *Prayers* ; the prayer, 'Remember not, LORD,' and 'O SAVIOUR,' in the Visitation of the Sick ; a *Prayer* of S. Chrysostom.

- iii. To HOLY GHOST. *Veni Creator* in the Ordination of Priests ; third 'Lord have mercy ;' third *Petition* in *Litany*.

- iv. To HOLY TRINITY. Fourth *Petition* in *Litany* ; Coll. for Trinity Sunday ; special Preface on Trinity Sunday ; *Gloria Patri*, &c. ; 'The Grace,' &c., at end of Mattins and Evensong.

N.B. Prayer to ONE PERSON is Prayer to ALL THREE.

4. *Kinds of Prayer*. Vocal, mental, formal, informal, public, private, continuous, ejaculatory.

LORD's Prayer *model* (see 'Desire,' Cat. 63), because it includes everything ; therefore can be used with 'special intention.'

5. We must pray, 1. For Selves ; 2. For Others ; *i.e.*

Enemies. M. v. 44. } In particular.
 Friends. Jas. v. 16. }
 The Church. Eph. vi. 18, 19. }
 The World. 1 Tim. ii. 2. } In general.

6. *Private Prayer.* Every morning and evening at least (natural divisions of time). Ps. cxix. 147, and cxli. 2. Or even seven times a-day if possible. Ps. lv. 18 ; cxix. 164.

Public Prayer. At least every Sunday and chief Festivals. Heb. x. 25.

- II. PRAYER A DUTY, because it fulfils the end of our Creation, union with GOD (1 Cor. vi. 17) for His Glory and our salvation. 1 Tim. ii. 4.

Prayer is the exercise of the Divine Life *communicated* by Sacraments by the HOLY GHOST, as the result of the Mediation of O. B. L. ; therefore in Prayer the soul passes in some degree into the Life of the Blessed Trinity. (Cf. Stalactites and Stalagmites. So Grace drops down from above and rises up again in our souls. Prayer is the Voice of the LORD uttered by human lips.) Hence

1. The *Glory* of Prayer (Rev. v. 8) ; therefore Prayer (not the alteration of GOD's Eternal purposes, but) the sharing by Man of GOD's work, as His minister and fellow-worker. Cf. O. B. L.'s Prayer.
2. The *Joy* of Prayer is a share in the Joy of GOD in His eternal Self-contemplation.
3. The *Power* of Prayer *through* JESUS CHRIST. (Cf. Leverage.) Coll. 'More than,' &c. ; and cf. Eph. iii. 20, 'Above all that.' Cf. *Arabian Nights*, Prince Ahmed and arrow ; and Long-fellow, *Arrow and Song*. *Miss. Anec.* 21.

III. (A.) PLACES, (B.) TIMES OF PRAYER.

- (A.) Prayer may be made *anywhere*.

1. In the Fire. Dan. iii. 23, Song of the Three Children.
2. " " Water. M. xiv. 30.
3. } " " midst of wild beasts. Dan. vi.
- } " " fish's belly. Jonah, ii. 1.
4. On one's bed. 2 Kings, xx. 2.

But better in *solitude*. In the wilderness. M. iv. 1. Hos. ii. 14. M. vi. 6. On the mountain. L. v. 16 ; ix. 28.

Best in *Church*, the House of Prayer. Is. lvi. 7.

- (B.) Prayer may be made at *any time*.

But best at fixed times ; *e.g.*

Morning, Noon, Night. Ps. lv. 17. Dan. vi. 10.

The three Canonical Hours are 9, 12, 3.

To which four more are added to make seven. Ps. cxix. 164.

1. Mattins, which consists of two distinct services, viz.

Nocturns (belonging to Midnight) in memory of the Nativity, and Lauds (the first day-hour) 3 A.M., in memory of the Betrayal and Resurrection.

	IS SAID AT	IN MEMORY OF
2. Prime	6 A.M.	Mocking before Pilate.
3. Tierce	9 „	Sentence to Death ; and the Descent of the HOLY GHOST.
4. Sext	Midday	Crucifixion.
5. Nones	3 P.M.	Death.
6. Vespers	6 „	Descent from the Cross. Institution of the Blessed Sacrament.
7. Compline	9 „	Rest in the Grave.

‘ At Mattins Bound, at Prime Reviled, Condemned to Death at Tierce ;
Nailed to the Cross at Sext ; at Nones His Blessed Side they pierce ;
They take Him down at Vesper-tide, in grave at Compline lay ;
So henceforth holy zeal observes these seven hours away.’

IV. DIFFICULTIES OF PRAYER.

‘ Satan trembles when he sees
The weakest saint upon his knees.’

Therefore does all he can to prevent us from praying ; *e.g.* makes us,
1. *Tired*, that we may neglect prayer.

2. *Distracted* in Prayer, that we may lose some of its blessings.

3. *Ashamed* to pray before others for fear of ridicule. (Cf. Daniel.)

4. *Doubtful about efficacy* of Prayer, that Prayers may lose power through want of faith.

Remedy in every case, *Prayer* itself.

LXXXVI

13 Trinity

Christ the Healer

LESSON BY HEART. M. IV. 24.

CHRIST fulfils many offices ; *e.g.* Redeemer (Is. lix. 20), Mediator (Heb. ix. 15), High Priest (Heb. viii. 1), Sacrificial Lamb (J. i. 36), Prophet (Deut. xviii. 15), King (1 Cor. xv. 25. Rev. xix. 16), Physician (M. ix. 12), &c.

To-day consider the last mentioned.

This office of PHYSICIAN is,

1. A subject of Prophecy. Is. liii. 5. Mal. iv. 2.
2. Set forth in Type. 2 Kings, v. 14.
3. Claimed by JESUS Himself. M. ix. 12. L. iv. 23.
4. Proclaimed by His Acts
 - (a.) On men's bodies, excelling all physicians. Mk. v. 26. L. v. 17. J. iv. 47.
 - (b.) On men's souls. L. iv. 18. Mk. ii. 5.

[*Note.*—Of the thirty-three recorded miracles of O. B. L., twenty-one (about two thirds) are of healing, besides numberless cases not mentioned in detail. M. iv. 23, 24. L. vi. 17-19.]

5. Conferred on His Church.

(a.) For men's bodies (extraordinary gift). Acts, v. 15, 16. 1 Cor. xii. 9.

(b.) „ „ souls (ordinary gift) Acts, ii. 41-47; ix. 17-19.

This office of JESUS and His Church is set forth in the Gosp.

- | | | |
|---|-------|---|
| 1. Jew travelling from Jerusalem to Jericho | { = } | Mankind leaving GOD'S Paradise for the city of the world. |
| 2. Thieves | = | Satan and his demons. |
| 3. Raiment stripped off | = | Supernatural gift of Grace which Adam lost. |
| 4. Wounds | = | The injury done thereby to man's natural capacities.
<i>Of mind.</i> Memory, understanding and will, enfeebled and defiled.
<i>Of body.</i> Strength and beauty impaired by germs of decay and death. |
| 5. Half dead | = | Not wholly lost, like the devils, but desiring a return to GOD. |
| 6. Priest and Levite passing by | { = } | The sternness of the Old Covenant and its incapacity for reconciling sinners to GOD. Heb. ix. 9; x. 1, 4. Epist. verse 12. |
| 7. Good Samaritan (despised by Jews) | { = } | O. B. L. despised and rejected by them, yet saving and healing mankind. |
| 8. Wine | = | The Blood of the Passion. |
| 9. Oil | = | The Anointing of the HOLY GHOST. |
| 10. Giving up the beast | = | JESUS becoming poor for our sakes, and humbling Himself to become our Minister. |

- | | | |
|--|---|--|
| 11. Inn | = | The Holy Catholic Church. |
| 12. Host | = | The Apostolic Ministry. |
| 13. He departed | = | The Ascension. |
| 14. Two pence (bearing
image of the King) | } | The two greater Sacraments. |
| 15. Further expense | = | { Voluntary Self-sacrifice of Christians
for others for His sake. |
| 16. I will repay | = | { Final reward for them. 'Inasmuch as
ye have done it,' &c. M. xxv. 40. |

He fulfilled the precept, 'Love your enemies, do good,' &c.

- Also the five following corporal acts of mercy : (6) Visit the sick,
(3) Clothe the naked, (5) Harbour the stranger, (1) Feed the hungry,
(2) Give drink to the thirsty. See Cat. 132.

All at considerable risk, trouble, labour, expense, and delay.

'It is more blessed to give than to receive.'

LESSON.

1. Keep out of the way of robbers.
2. Seize every opportunity of showing kindness.
3. Gratitude for JESUS' love to us.

Children may be good Samaritans by, i. At Home : (a) Love and gentleness ; (b) Readiness to share gifts and pleasures ; (c) Ready obedience to parents and showing affection. ii. At School : (a) Peace-makers ; (b) Unselfish ; (c) Speaking gently ; (d) Kindness. iii. Love and gentleness to animals. Pitiful.

LXXXVII

14 Trinity

The Theological Virtues

LESSON BY HEART. COLLECT.

Virtue=Strength or Manliness. Hence, 'Strength of soul to do right and combat wrong.'

The Virtues are many, and may thus be classed :

1. NATURAL AND ACQUIRED. (So called, because formed by a series of acts, and as belonging to man's nature ; as such, anterior to the gift of Grace, although the gift of Grace is needful for their perfection.)
1. MORAL. Prudence, Justice, Fortitude, Temperance.
2. INTELLECTUAL. Wisdom, Knowledge, Intelligence.

N

- II. SUPERNATURAL AND INFUSED. (So called because by special Gift of GOD, and as belonging only to our regenerate nature as Christians), commonly called

THE THEOLOGICAL VIRTUES.

1. For the reason just given ; and 2, because they have immediate reference to GOD, and teach us the duties we owe directly to Him. They are three :

Faith, Hope, Charity. 1 Cor. xiii. 13. 1 Thess. i. 3 ; v. 8. 1 Pet. i. 21, 22. Rom. v. 1, 5.

When Infused? At Baptism (see prayer in Baptismal Office, 'May also be endued with Heavenly Virtues').

For 'Charity' see Quinquagesima ; to-day we consider

III. FAITH AND HOPE.

1. FAITH. Definition : 'A virtue infused into our souls by GOD' (Eph. ii. 8), 'whereby we are enabled to believe firmly all that GOD has revealed, and His Church teaches.' 2 Tim. iii. 15.

(a.) Faith must be,

- i. *Sincere.* Avoiding all imaginations at variance with revealed truth. Abel. Heb. xi. 4. 1 Tim. vi. 20.
- ii. *Firm.* Rejecting all voluntary doubt. Abraham. Heb. xi. 17-19.
- iii. *Constant.* Ready for self-sacrifice, even unto death if need be. Moses. Heb. xi. 27. M. x. 32. Martyrs, &c.
- iv. *Active.* Working by Love. Noah. Heb. xi. 7. Jas. ii. 17, 18.
- v. *Zealous* for the glory of its object. Elijah. S. Paul.

- (b.) Faith must be sustained and confirmed by habitual prayer and use of the Sacraments.

(c.) *Sins against Faith.*

- i. Joining with and listening to Infidels, Heretics, and Schismatics. Titus, iii. 10. Rom. xvi. 17. 2 J. 10, 11.
- ii. Neglecting instruction.
- iii. Shrinking from confessing CHRIST. Mk. viii. 38.

2. HOPE. Definition : 'A virtue infused into our souls by GOD, whereby we are enabled to expect with filial confidence from Him all things needful for His Glory and the good of our souls and bodies in this world, and in the world to come Life Everlasting.' Rom. iv. 18.

(a.) *Grounds of Hope.*

- i. GOD'S Infinite Love, Power, Goodness, and Mercy. 2 Tim. i. 12.
- ii. GOD'S fidelity to His promises in CHRIST JESUS to those who obey the Gospel. 1 J. iii. 3.

(b.) *Special act of Hope.* Prayer.

(c.) *Special fruits of Hope.* Joy and Patience.

(d.) Sins against Hope.

- | | | |
|----------------|---|----------------------|
| i. Presumption | { | on GOD'S Mercy. |
| | | on our own strength. |
| ii. Despair | { | of forgiveness. |
| | | of victory over sin. |

*Miss. Anec. 120.***LXXXVIII****14 Trinity****Faith****LEARN COLL.***Faith* is the first of the three 'Theological Virtues.'

Hope and Love are the other two.

It is the gift of God. Eph. ii. 8.

DEFINITION. Faith is an inspired and inspiring reliance on the Faithfulness and Love of GOD.

- I. 1. Faith, unless GOD revealed Himself as the Object of Faith, would be Superstition.

Faith has, therefore, for its object, 'The Faith.' Rev. xiv. 12.

Hence the truths of our Religion are called 'The Faith,' *i.e.* that which true Faith holds. See Prayer for all Conditions of Men.

This Faith must be defended earnestly. Jude 3.

To have faith without 'The Faith' is to believe a lie.
2 Thess. ii. 11. And this belief in a lie leads to Hell
2 Thess. ii. 12.

Therefore Revealed Truth is necessary to saving Faith.

2. Faith without Grace would be a mere work of the Flesh, *i.e.* Heresy. Gal. v. 19-21.

Therefore we must believe (Mk. xvi. 16), and believe rightly so as to please GOD. Heb. xi. 6.

This is what constitutes the sin and danger of Heresy. Gal. v. 20. 2 Pet. ii. 1. Titus, iii. 10.

And Heresy is a sin as much as Murder or Adultery; hence we pray in the Litany to be delivered from it. See Epistle for the week.

Religious 'opinions' or 'views' are not Faith, nor will they become so unless we pray and yield our wills to the HOLY GHOST, Who inspires the Church (J. xvi. 13), to be our Teacher. M. xxviii. 19. 1 Tim. iii. 15.

II. There are two kinds of Faith. $\left. \begin{array}{l} \text{Passive.} \\ \text{Active.} \end{array} \right\}$

1. *Passive Faith* is imperfect, and by itself useless.

It does not produce good works, and is therefore called dead. Jas. ii. 26.

It consists in merely receiving, as a matter of historical fact, that certain incidents have happened; *e.g.* that JESUS CHRIST was born and died, and that Charles I. was beheaded.

Any Pagan or bad person may have this faith, and it is valueless unless it lead on to

2. *Active Faith*, which is a living or lively Faith [*i.e.* working by love. Gal. v. 6], and bears the fruit of good works. Nine Fruits. See Epist. Also page 133.

Thus these two kinds of Faith differ, as the hand of a corpse from the hand of a man in full life and vigour.

Active Faith is, then, the hand of the soul which grasps and clings to the Salvation which CHRIST wrought for us. Last words of the Gosp. for the week. *Miss. Anec.* 207.

All good works spring from a living Faith. Heb. xi.

The power of our soul is in proportion to the strength of our Faith. M. xvii. 20.

Even the Salvation of our LORD JESUS CHRIST will not save us without our Faith lays hold of it. L. vii. 50. Rom. iv. 14. Jas. ii. 1.

Faith, because it is 'Imperfect knowledge,' belongs only to this life, and will be done away with when we come to the full knowledge and Vision of GOD in Heaven. 1 Cor. xiii. 10.

III. The opposite of Faith is *Unbelief*.

The abuse " " " *Heresy*.

Springing generally from

1. Pride, or

2. Profligacy. See Seventeen Fruits. Epist. for the week.

LXXXIX

15 Trinity

Singleness of Purpose

LESSON BY HEART, 'DUTY TOWARDS GOD.'

Being creatures it is folly to look to ourselves or to others before looking to GOD.

GOD does not exist for man's convenience, but has made man to do His Pleasure and Will.

The possibility of our living a life in union with CHRIST, should make us careless of all lower existence.

GOD puts man first, and in return man often puts GOD second or third or last. Cf. Daniel (vi. 10), the greatest of politicians and busiest of men, who put GOD first, the King next, and himself last.

- I. PURE INTENTION ; *i.e.* having the Will of GOD for one's only motive.

Single Eye. Whole body full of light. M. vi. 22, and Gosp.

Must have a Master Passion. Gosp.

Christians are to do everything with the desire of pleasing GOD. Not only

1. Their religious acts—Worship and Prayer ; Public, Private, Family. But also

2. Their daily business and pleasure. I Cor. x. 31. Children. Lessons and play.

According to the *precept* (M. v. 16), and *example* (J. iv. 34), of JESUS.

They are also

3. To fulfil the Second Table of the Law (Duty to neighbour) from the same motive. M. v. 44, 45.

- S. Paul condemns the want of it in some of the Galatian converts. Epist.

- II. WE ARE TO LOVE GOD with *all* our

{	heart. mind soul. strength. L. x. 27.
---	--

We should consider what GOD means us to be, not what we are, as the true measure of ourselves, so should we rise up to the Divine Knowledge. *Ben. Dom.*, p. 312.

While 'diligent in business' (Rom. xii. 11), they are not to be over-anxious about food and clothes, but to trust GOD, as a most loving Father, for all the necessities of life ; else they will be no better than the heathen. Gosp.

GOD has promised all needful things to those who give Him the first place in their hearts (Gosp.) ; and so He has ever given. Ps. xxxvii. 25.

Take S. Paul for an example of setting CHRIST first. End of Epist.

To give the first place to anyone or anything besides GOD is to be an idolater—to worship a false god. Ezek. xiv. 3.

Men make idols of *Earthly Treasure*. L. xii. 19, 20. *Earthly Greatness*. Dan. iv. 30. *Their own Bellies*. Phil. iii. 19, and *shameful desires*. Deut. xxi. 20, 21. Dan. v. 1-4. M. xxiv. 49.

And so lose the true GOD; generally spend wretched lives of disappointment, and have nothing to take away with them when they die. Is. lvii. 20, 21. For it is impossible to serve GOD and Mammon. Gosp.

III. BEGIN YOUNG to set GOD first.

Give Him your heart,	<i>i.e.</i> all your affections.
" " mind,	to study His truth.
" " tongue,	" sing His praises.
" " "	" edify one another.
" " ears,	" listen to His teachers.
" " "	" close them to evil.
" " hands	" go about doing good.
" " and feet,	" "
" " eyes	" perceive His glorious works.

IV. RESOLVE.

1. To choose GOD'S Will before all.
2. To train oneself in this choice by a Rule of life.
3. In all we do to do our best, because it is for GOD.

Hymn 168, last verse.

XC

16 Trinity

The Church, the Family of God

LESSON BY HEART, HYMN 221, FIRST TWO VERSES.

GOD is the Father by Creation of every family of beings in Heaven and Earth (Epist.); *i.e.* of the various orders of angels, races of men, &c.

Family (in ordinary use) consists of Father, Mother, and Children.

- I. There are many fathers and families under the Universal FATHER; *e.g.* Adam, the great father of the human family.

Abraham " " " " Jews, GOD'S chosen and especially beloved family of old.

These two are selected as marked types of that family foreseen and predicted from the beginning as dear to GOD above all other, even the innumerable Christian family born of Mother Church to JESUS CHRIST, Who is therefore called the Everlasting Father (Is. ix. 6. Heb. ii. 13), the second Adam, 'out of every kindred, and tongue, and people, and nation.' Rev. v. 9. Gen. xxii. 17.

In this Family, conceived by the HOLY GHOST, redeemed from the slavery of Satan by the Blood of HIS ONLY BEGOTTEN SON, GOD specially delights. Called out of the world under the second Abraham.

Natural relations left and spiritual relations established.

II. We are born into this Family by Baptism (second answer of Catechism).

N.B.—The Love of CHRIST to His Family. Epist.

Its Breadth embraces all men. Wisd. xi. 24.

„ Length is Eternity. Jer. xxxi. 3.

„ Depth is seen in the Incarnation. Phil. ii. 7.

and „ Atonement. J. xv. 13.

„ Height is Heaven, whither He has Ascended.

III. The Church of CHRIST has the characteristics of a Family. Notice in the Epist. the FATHER, the SPIRIT, Who, like a Mother, conceives, strengthens, brings up the children, and JESUS CHRIST the Elder Son, by Whom they have adoption.

Its Members,

- | | | |
|--|-----|---|
| 1. Are all born of one mother | = | One Baptism. Eph. iv. 5. |
| Therefore, | | |
| 2. Are all partakers of one Life | = { | The Life of the HOLY GHOST.
Eph. iv. 3. |
| 3. Have a common table provided by the Head of the Family. | = { | The Altar of GOD. 1 Cor. x. 17. |
| 4. Have common interests with their Head. | = { | The Glory of GOD and salvation of souls. |
| 5. Have mutual sympathies in joys and sorrows | = | 1 Cor. xii. 26. |
| 6. Have a common task. | = { | 'Perfecting holiness in the fear of GOD.' 2 Cor. vii. 1. |
| 7. „ common helps | = | Prayer and means of Grace. |
| 8. „ a family likeness of character | = { | Love of GOD.
„ „ Brethren.
„ „ Unity.
„ „ Holiness.
„ „ Good Works.
Hatred of Sin.
„ „ Self-will. |
| 9. Have common foes | = | Devil, World, Flesh. |
| 10. „ „ armoury | = | Eph. vi. 11-18. |
| 11. „ „ guardians | = | The angels. Ps. xci. 11. |

Sins against the Church.

1. *Heresy*—holding opinions or views contrary to doctrines of the Church. 1 Kings, xii. 27-32.
2. *Schism*—separation, or breaking the bond of family life. 1 Cor. i. 10. Titus, iii. 10, 11.

LESSON.

1. We must pray and strive to imitate our Head, JESUS CHRIST, and the eminent members of the Family—The Saints.
 2. If we love O. B. L. we must cling the closer to our Mother the Church. Cant. iii. 4.
- For Gosp. see Easter Tuesday, Cat. 58.

XCI**17 Trinity****Observance of the Christian Sabbath**

LESSON BY HEART, 'THE FOURTH COMMANDMENT.'

Sabbath—Hebrew for 'Rest.'

- | | |
|----------------|--|
| I. THE COMMAND | { Diligent toil for six days. |
| | { Rest, and holy occupation of worship, |
| | { especially on the seventh. |
| " " | an old one revived. 'Remember.' Gen. ii. |
| | 2, 3. Exod. xvi. 22-30. |

The system of Sabbaths was of combined Spiritual, moral, and political import.

Every half century (a human life) formed the sabbatical circle.

The 7th *Day* Sabbath was a physical and spiritual rest to the individual.

The 7th *Month* Sabbath was wider, embodying the Nation, and ending with the Fast and Atonement.

The 7th *Year* Sabbath had an agricultural and political significance. The land was to lie fallow one year for recuperation. All debts remitted. This is both prudential and moral. [The Hebrew slave was set free every seventh year, though not synchronizing with this seventh year Sabbath.]

The *Jubilee* Sabbath. For the Nation. The land returned to the Family. This prevented the amassing of land, and held out hope to the otherwise hopeless poor. Its spiritual import was '*Redemption from evil*,' and formed the text of O. B. L.'s sermon at Nazareth. L. iv. 18, 19.

II. WHAT DAY? *For Jews*, seventh—Saturday.

Because GOD rested from creation.

„ „ commanded them to keep it.

1. As a memorial of Exodus. Deut. v. 15.

2. „ a sign of perpetual covenant. Exod. xxxi. 16, 17.

For Christians, first—Sunday.

GOD the FATHER made the light on the first day. Gen. i. 3.

„ „ SON arose from the dead „ „ „ Mk. xvi. 1, 2, 9.

„ „ HOLY GHOST enlightened the Church „ Acts, ii.

Apostles and the Faithful met for Worship and Holy Communion on the first day. Acts, xx. 7. 1 Cor. xvi. 2. Cf. 'Teaching of the 12 Apostles.' Chap. 14. Also Epist. of Barnabas, Chap. 15.

It is called the LORD'S Day, Rev. i. 10.

- N.B. 1. The command includes also the observance of the Festivals, &c., which may not fall upon Sundays; *e.g.* Christmas, Ascension Day, Good Friday, and in a lesser degree other Holy Days.
2. One seventh of man's time especially devoted to GOD is good for man's soul, and the same period of rest from daily toil is proved by experience to be needful for his body, as well as for the beasts he works.

III. MODE OF OBSERVANCE.

Jews.

1. By double sacrifices. Numb. xxviii. 9, 10.

2. „ renewal of shewbread. Lev. xxiv. 6, 8.

3. „ attendance at synagogue. L. iv. 16. Acts, xiii. 16.

4. „ resting according to the strict letter of the Law. Exod. xxxv. 2, 3. Numb. xv. 32-36.

Christians.

1. By offering the Memorial Sacrifice of CHRIST to the FATHER. Acts, xx. 7; and

2. „ receiving the Holy Communion.

3. „ giving as much time as possible to,
Public worship, devout reading, meditation, and prayer.
Receiving instruction; Children at Sunday School.
L. iv. 16.

4. „ rest from all unnecessary work. *Miss. Anec.* 272-5.

„ „ „ worldly pleasures.

5. „ doing spiritual and corporal works of mercy. O. B. L. specially enforced this by His own seven Miracles of Healing on the seventh day; viz.

- (1) Mk. i. 23. (2) Mk. i. 29. (3) J. v. 1. (4) M. xii. 9. (5) J. ix. 14.
(6) L. xiii. 14. (7) This Gosp. to-day.

O. B. L. fulfilled the Sabbath by 'resting' in the grave. It is, therefore, a type of our intermediate state when we rest from our labours. Col. ii. 16, 17. See also last Coll. in Burial Office, and Heb. iv. 10.

Thus the Christian Sunday, though it contains the idea of REST from servile work, in its origin proclaims the blessing of RENEWAL= The Gift of Light, and of the New Life, and of the Life of The SPIRIT. And as GOD Himself is described as Semper Agens Semper Quietus, so the LORD'S Day should be characterized no less by our spiritual activity and energy in good works, than by our rest from secular works.

IV. THE MOTIVE. Filial love not slavish dread. Ps. xxvi. 8.

LESSON.

Before you spend Sunday as other days, spend other days as you should spend Sunday.

For Humility, end of Gosp., see 11 Trinity, Catechising 84.

XCII

17 Trinity

Grace

COLLECT.

We pray that GOD'S Grace may do three things :

1. Prevent, *i.e.* go before us.
2. Follow, „ come after us.
3. Make us continually to be given to all good works ; *i.e.* remain with us always.

'Prevent'=go before, either to (1) *stop* us, or to (2) *help* us.

Examples of No. 1.

Angel went before Balaam. Numb. xxii. 23, &c.

O. B. L. warned S. Peter of his fall. M. xxvi. 34.

Examples of No. 2.

Pillar of Fire. Exod. xiii. 21.

The Ark went *before* the Israelites. Josh. iii. 3, 4.

O. B. L. *led* His Disciples to suffering and glory. Mk. x. 32.
M. xxvi. 32.

Example of GOD'S Grace *following* us.

S. Peter. Forgiveness after fall, and *the look*. L. xxii. 61.

S. Thomas. Special confirmation. J. xx. 27, 28.

S. Paul. Vision while *on the way* to persecute. Acts, ix. 3.

[Trace what GOD'S Grace did for *S. Peter*. Turned him from the rough, impulsive fisherman, confident, boastful, into the humble, saintly Apostle, who wrote 1 Pet. v. 5, 6. So, too, *S. Paul*. 'By the Grace of GOD I am,' &c. 1 Cor. xv. 10.]

How do we get GOD'S Grace?

Without external means—By Prayer.

With " " — " the Sacraments. Cf. Catechism,
'Thou art not able to do these things without His special Grace.'

We must be *humble* to receive it. Cf. Gosp. 'He that humbleth himself,' &c.

I. PREVENTING GRACE. To lead us step by step.

As a ship goes down Channel on a starless night, captain sees
Lighthouse. Man's thought has been before. *Prevented* wreck.

Hears bell. " " " " To keep vessel from
sunken rocks.

Pilot comes out " " " " Takes helm and brings
into harbour.

So in the voyage of Life, GOD'S Grace goes before in all dangers.

Light of His Word is—the Lighthouse.

Sound of His Voice, warning of His Ministers, is—the Bell.

He Himself comes aboard us in Holy Communion—the Pilot.

GOD'S Grace to go before us in School, Home, Place, Business,
Grave.

II. GRACE FOLLOWING US.

i.e. To 1. *Protect*; and 2. *Develop*; and 3. *Perfect* our actions.

1. So an army has a *Rearguard*.

Our old sins are lying in wait behind us ;

(a.) They may be still alive. Ps. xlix. 5.

(b.) If they be dead, there is a miasma from their bodies ;
such is the malignity of sin. [Story of old Italian
poisoned ring, bought lately ; killed man who
wore it.]

2. So we need *Help* ; as in exercises sometimes at school. Not only to be taught how to do them in the first place, but to be helped *in the doing* of them.

3. So when we have finished our work, we could not present it to the Master without some one going over it.

III. PERSEVERANCE—continuance in good works.

Day by day, hour by hour, to do everything well.

'Whatsoever thine hand findeth to do,' &c.

Cf. S. Carlo Borromeo playing chess.

Never *slur* any work, saying, 'It will do.' GOD'S eye is on you.

'Multiply our graces,
Chiefly love and fear,
And, dear LORD, the chiefest,
Grace to persevere.'

There are seven founts of Grace mentioned in the Epist., and seven exhortations flowing out from them. These are the pillars on which O. B. L. builds His Church. Prov. ix. 1. See Benson's 'Spiritual Readings for every Day.' Christmas, Dec. 29 to Jan. 4.

One Body, therefore there is a *bond* of peace.

„ SPIRIT, „	endeavour to keep the unity of the SPIRIT.
„ Hope, „	forbear one another in love.
„ LORD, „	be longsuffering, as He to us.
„ Faith, „	be meek.
„ Baptism, „	be lowly.
„ FATHER, „	walk worthy of vocation, &c.

Grace is the earnest of Glory ; *i.e.* Grace is Glory in exile, Glory is Grace at home.

XCIH

18 Trinity

Eighth Commandment

This Commandment teaches us our duty as regards *Property* or *Worldly Goods*.

Enforces Honesty, which is a part of Justice.

I. IT FORBIDS us to *injure* our neighbour's property,

1. *By taking what belongs to him, no matter what, or how little, or from whom.*

(a.) Either secretly, which is thieving ; as pickpockets, servants from masters, purloining.

(b.) Or with open violence, which is robbery (J. x. 1) ; as big boys from little.

2. *By defrauding, or keeping back what is due to him in dealings ; e.g.*

(a.) Giving him less than his money's worth in

Quality. Is. i. 22.

Quantity. Lev. xix. 35, 36. Deut. xxv. 13-16.

Idling the time he has paid for.

Employers exacting more work than is due.

- (b.) Trying to buy goods for less than they are worth.
Prov. xx. 14.
Travelling second with third-class ticket.
- (c.) Running into debt, and borrowing what we cannot repay. Ps. xxxvii. 21.
3. *By spoiling that which belongs to him.* Ezek. xxxiv. 17, 18.
4. *Indirectly*, by inciting others; conniving at petty wrongs and tricks of trade; not preventing the like when able. (Cf. Monkey and cat's paw.) Sharing in proceeds; accepting what others have not a right to give. See Catechising, 96.
- II. This Commandment REQUIRES us to make RESTITUTION; sc. to give back, or make good
All that we have unjustly taken, or borrowed, or that has been injured by our wilfulness or neglect. Ezek. xxxiii. 15. Exod. xxii. 1-4. Lev. vi. 2, 4, 5. 1 Sam. xii. 3. L. xix. 8.
Restitution is the best cure of Covetousness, which is the cause of stealing (Achan. Josh. vii.), and it is a necessary part of Repentance, at least in *intention*.
- III. Our duty with regard to what is *our own* is not to heap up land or money for ourselves only (Is. v. 8. M. vi. 19. 1 Tim. vi. 9, 10), but to make provision for our own (Rom. xii. 17. 1 Tim. v. 8); to give alms (L. xi. 41; xii. 33. Is. lviii. 7. Dan. iv. 27); to give tithes, and help to keep up outward decency of religion. Gen. xxviii. 22. Lev. xxvii. 30. Hag. i. 4, 8.
- The *greatest breach* of this Commandment is the sin of SACRILEGE, stealing or injuring earthly things dedicated to GOD. This was the sin of Achan (Josh. vii. 11), and of Ananias and Sapphira. Acts, v. 1, 2. *Miss. Anec.* 77, 118, 119, 231, 232.

XCIV

18 Trinity

Ninth Commandment

Teaches us to value the GOOD NAME or REPUTATION of others as our own.

It bids us speak truly and kindly of every one, and therefore is Honesty in *word* as the Eighth Commandment is Honesty in *act*.

- I. *Truth* is the Mind of GOD (J. xiv. 17; xvi. 13), because perfect Wisdom and Knowledge are His essential attributes. Col. ii. 4. Therefore all falsehood is sin against GOD.

II. It FORBIDS the following SINS OF THE TONGUE.

1. *Perjury*; i.e. saying less or more than the truth when speaking upon oath. Ps. xv. 4. This is also an offence against the Third Commandment, and punishable by the Law of the Land.
 2. *Evil speaking*; i.e. unnecessary fault-finding. Jas. iv. 11. M. vii. 1. Especially with those set over us. Exod. xxii. 28. Acts, xxiii. 3-5. 2 Pet. ii. 10, 12. Jude 8-10. To censure the conduct of the absent is *false* witness, because they are denied the opportunity of adducing reasonable cause for it.
 3. *Lying*, whether through fear, as in Gen. xviii. 15, or to escape blame, or avoid trouble, or to gain our own purpose. 1 Kings, xiii. 18. 'White lies' (when part of the truth is told and the rest concealed). Or to amuse others. Prov. xxvi. 18, 19. M. xii. 36. As exaggeration (speaking as if certain, when not).
- We must tell the truth, the whole truth, and nothing but the truth.
4. *Slandering*; i.e. speaking false things against others. 2 Sam. xix. 27. Exod. xxiii. 1. Lev. xix. 16. Ps. L. 20. Ps. ci. 5. Prov. xi. 13. Rom. i. 29. 2 Thess. iii. 2. 1 Tim. v. 13.

III. *Rules to guide us in our words.*

1. We must be TRUE. Zech. viii. 16. Eph. iv. 25.
 2. " " FAITHFUL. Lev. xix. 17. Ps. ci. 7; cxli. 5. M. xviii. 15-17.
 3. " " CHARITABLE. Eph. iv. 15. Is. xvii. 3, 4.
 4. " " in fact, like S. Michael. Jude 9.
- Thieves begin by small acts of dishonesty.
Liars " forming a habit of exaggeration.
Therefore watchfulness is necessary for every one.

XCV

18 Trinity

Ninth Commandment—Lying

EXOD. XX. 16.

Definition of scandal by child: 'It's when nobody does nothing, and everybody goes on telling of it everywhere.' *Sir A. Helps.*

I. SPRINGING FROM,

- (a.) The Devil, who is the father of lies. J. viii. 44.

The Accuser of the brethren. Rev. xii. 10.

Sin has many tools, but a lie is the handle which fits them all.

Dr. Holmes.

- (b.) A previous breach of the Sixth Commandment against hatred.
Gen. iv. 9.
- (c.) A desire to get undeserved credit. Acts, v. 3.
So a child, when it denies having been helped with lesson.
- (d.) A desire to shield oneself from trouble. M. xxvi. 70.
So a child, when it says it was sent on an errand and so prevented from learning a home lesson.
- (e.) A popular confusion of thought about Black and White Lies, while the Bible only recognises one sort.
- (f.) The wish to avoid the consequences of our own carelessness.
Mother of dead child (1 Kings, iii. 22) unwilling, like any other woman, to admit that her carelessness could have killed her child.

II. ITS VARIOUS FORMS.

- 1. Direct falsehood.
- 2. Exaggeration—Eve, when vexed (Gen. iii. 3), added, ‘neither shalt thou touch it.’
- 3. A half truth the worst, because a most effective lie.
Satan to Eve. Gen. iii. 4, 5.
- 4. Damning by malicious silence, when we ought to speak out on somebody’s behalf.
- 5. Speaking evil of others needlessly.
- 6. Passing on tales without ascertaining the truth.
- 7. Betrayal of trust by telling secrets.
- 8. ‘Tact’ is one of the names with which lies are sometimes whitewashed.
- 9. Touch up tales to get credit for wit or cleverness.
- 10. Lie in act. Gibeonites. Josh. ix. 4, 5.

III. IN ITS EFFECTS.

False witness, which is murder of character. Sus. 55.
Drop a hint to a man’s discredit, how fast it grows ; to his credit, how flat it falls. Give a lie half-an-hour’s start, and it will get round the world in front of the truth.
He whose tongue is against every man, has every man’s tongue against him. Jacob, the deceiver, was deceived.
The liar is not believed when he does tell the truth. Cf. the boy who cried ‘Wolf! Wolf!’
The young man who boasted falsely that he killed Saul got killed.
Ultimate revenge of sin not to know when we are telling a lie—
‘Strong delusion.’

IV. REASONS FOR TRUTH.

GOD is the Truth. The Truth will out.

A lie requires so many other lies to cover it. He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain that one. *Pope.*

Others are fellow-members of CHRIST'S Body, we should care for their reputation as much as for our own.

Truths are the bolts which hold the ship of society together.

Truth to	{ Self, Neighbour, GOD,	{ three concentric circles	{ Truth to GOD, the outer, including the other two.
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Perfect truth the rarest of all virtues.

Miss. Anec. 148. Preach. Promp. 53.

19 Trinity

XCVI

Sin

NINE WAYS OF SHARING IN ANOTHER'S SIN.

I. BY ACTIVE INFLUENCE.

1. By *advising* another person to sin.

Eve. Gen. iii. 6.

Rebekah. Gen. xxvii.

Jehu. 2 Kings, x. 6, 9.

2. By *commanding*.

Saul. 1 Sam. xxviii. 8.

David. 2 Sam. xi. 15.

3. By (a.) *provoking, or daring*.

Job's wife. ii. 9.

Jezebel to Ahab. 1 Kings, xxi. 7, 15.

- (b.) *leading on*.

Joseph's brethren. Gen. xxxvii. 19.

The old prophet of Bethel. 1 Kings, xiii. 11, &c.

Zeresh and Haman's friends. Esth. v. 14.

Athaliah to Omri. 2 Chron. xxii. 3.

II. BY PASSIVE CONNIVANCE.

1. By *silence*, when by speaking we could have prevented the commission of sin.

Abraham and Pharaoh. Gen. xii. 18.

Jehoshaphat not preventing the imprisonment of Micaiah.

1 Kings, xxii. 26.

2. By *consenting* or *allowing* one under us, &c.
Abraham with Sarah. Gen. xii. 13.
Abimelech and Shechemites. Judg. ix. 4, 24.
Eli and his sons. 1 Sam. ii. 29.
Aaron and the people. Exod. xxxii.
Zedekiah with princes. Jer. xxxviii. 5.
3. By *concealing* a sin when it is our duty to make it known.
Reuben and Judah. Gen. xxxvii. 26, 29, 34.
Sapphira. Acts, v. 8.

III. BY EX POST FACTO ACTION.

1. By *praising* and *flattering* the person for his sin.
Saul and the Ziphites. 1 Sam. xxiii. 21.
Jehoshaphat and Ahab. 2 Chron. xix. 2.
2. By *defending* or *excusing* the sin.
David of Joab. 2 Sam. xi. 25.
Israelites defending the rebellion. Numb. xvi. 41.
3. By *sharing in the profits* of a sin.
Herodias and her daughter. Mk. vi. 22, 24, 28.

SIN should be measured by the

1. Rule of GOD'S commandments.
2. Life of the Beatitudes.
3. Cross. } GOD'S hatred of sin.
 } His love for sinners.
4. Sight of GOD, as in the case of Job, xlii. 6. Is. vi. 5.
David, Ps. li.: S. Peter, L. v. 8: S. Paul, Acts, ix. 9.

XCVII

19 Trinity

Sin and forgiveness

Sin. DEFINITION: *Action independent of GOD.*

- I. 1. The *cause* and *origin* of Sin is the Devil. 1 J. iii. 8.
2. The *accompaniment* and *wages* of Sin is Death. Ezek. xviii. 4.
Rom. vi. 23.
3. The *Agent* of Sin is the Will.
No creature below man is capable of sinning, because it has not a free will, and therefore cannot act independently of GOD.
4. The *Dial* of Sin is the Conscience.
In Heathen. Rom. ii. 15. In Christians. Rom. ix. 1.

II. STEPS INTO SIN.

The *Presentation* of Sin to the will is only *Temptation*.

Temptation is not Sin. O. B. L. was tempted.

- | | | |
|-----------|-------------------------------|--------------------------------|
| 1st step. | <i>Entertaining</i> the Sin. | } Cf. cases of Eve and Balaam. |
| 2nd " | <i>Taking pleasure</i> in it. | |
| 3rd " | <i>Doing</i> Sin. Jas. i. 15. | |

The third is the worst ; it includes the other two.

III. TWO DEGREES OF SIN. *Deadly* and *Venial*.

1. *Deadly*, because it *kills* the *Love* of GOD in the soul, while it injures Faith and Hope.

Devils who have Faith, and Hypocrites who have Faith and Hope, are yet in deadly sin.

Leaves the soul half dead, like the man who fell among thieves and could not help himself.

'From Fornication and all other *deadly* sin.' Litany.

2. *Venial*, i.e. *Pardonable*, because of our weakness, Stifes Grace by degrees. Takes the bloom off all virtues, and, if wilfully persisted in, leads on to deadly sin. Coll. for 4 Epiphany: 'Cannot always stand upright.' Danger of little sins. Eccles. x. 1. *Miss. Anec.* 256.

O. B. L. distinguishes the two. J. xiii. 10. He that is washed from deadly sin needs daily, hourly washing from venial.

Forgiveness is dependent on the *reversal of such action*.

- I. *The Power of this is from GOD alone.*

The Jews were right. Mk. ii. 7.

O. B. L. has this Power as GOD, and from GOD as Man.

He works the miracle in this week's Gospel to show He has the Power ; first forgiving the man his sins (which would be easy to 'say'), then healing his body to show that He had done so ; 'Then,' saith He, &c.

Forgiveness of Sins is an Article of the Faith. Apostles' and Nicene Creeds.

- II. As *real* and as *actual* as Sin.

See end of Epist. 'Even as GOD for CHRIST'S sake HATH forgiven you.'

The Apostle's argument is based upon it.

- III. *Objections* to Forgiveness are suggested by the Devil, who, having tempted us to sin, would cut off our return ; e.g.

1. '*We are ALL sinners.*' True ; but some are forgiven sinners, some unforgiven.

Some are in deadly sin, some only in venial.

2. '*I shall soon sin again.*' If you *purpose* to commit *deadly* sin soon after you are forgiven you lack true penitence, and cannot be forgiven till you purpose to avoid it : but if you mean that you, like many holy persons, will probably fall into *venial* sin soon after forgiveness, that is a reason why you should seek forgiveness of *all* sin, that you may have Grace not to *sin at all*. 1 J. i. 9.

The *Epistle* gives an account of Sin and deliverance from Sin.

XCVIII

19 Trinity

Forgiveness of Sin

As all sin is against GOD,

- I. *Forgiveness is from GOD*, yet through man. Mk. ii. 7. See Gosp. O. B. L. is GOD, therefore has Power and Right. Is Man, therefore has sympathy.

Sin came through the first Adam. Rom. v. 12.

Forgiveness came through the second Adam. Rom. v. 6-8, 17.

JESUS CHRIST the Channel of Forgiveness.

Being born of B. V. M., He has our nature.

Then suffered *in* our *nature on our behalf*, and received the wages of human sin. Rom. vi. 23.

The merits of His Death are infinite in value, because His Person is Infinite ; and are applicable to every man, because of His Human Nature.

Applied through Holy Baptism. Rom. vi. 3-5. Acts, xxii. 16.

„ by Absolution. J. xx. 21, 23. 'Hath given power,' &c.
See Prayer-book.

Therefore our sin is on us, or on CHRIST, according to our separation from, or union with, Him.

- II. *Man's part.* The exercise of

1. *Faith*, which GOD has infused into his soul.
This justifies him. Rom. v. 1, 2. L. vii. 47, 50.

2. *Repentance.*

- (a.) *Contrition.* Ps. li. 17. 2 Cor. vii. 9.

Example of *true* Contrition. David. Ps. li.

Contrition is *counterfeit* when it is

- i. Regret for *consequences* of sin, loss of joy, health, purity.
- ii. Mere *fear of punishment*, pain, shame.
- iii. *Wounded pride*, disgust at self.
- iv. Ceasing from sin, but ignoring guilt.
- v. Lip-Confession.

(b.) *Confession.* M. iii. 6. Ps. xxxii. 5.

Exhortation in Holy Communion. To 'open his grief.'

" " sickness. Sick man to 'be moved' to make a special confession of his sins if, &c.

Due to man, because all sin is against man as well as against GOD, by example or self-deterioration.

Confession should be as generous as the Blood-shedding.

Example of *true* Confession. The Prodigal Son, so called. L. xv. 18.

Confession is *counterfeit* when it is made

i. To avoid *present* evil. Pharaoh. Exod. ix. 27.

ii. *Without leaving* sin. Balaam. Numb. xxii. 34.

iii. *Without self-abasement.* Saul. 1 Sam. xv. 24, 30.

iv. Because it *cannot be longer avoided.* Achan. Josh. vii. 20.

v. In mere *despair.* Judas. M. xxvii. 4.

(c.) *Amends.* Ezek. xviii. 27. L. iii. 8.

In vain is that washing where the next sin defileth : he hath ill repented whose sins are repeated : that stomach is the worse for vomiting, that licketh up his vomit. *S. Aug. quoted by Quarles.*

III. *Self-examination.*

1. Under Guidance of HOLY GHOST.

Who reveals us to ourselves. } See Gosp. 4 Easter.
" " CHRIST to us. }

2. Look at JESUS CHRIST in His Passion.

Head. Feet. Side. Hands. Back. Tongue. Eyes.

Divide life, not by years, but events—early childhood, school, home.

Take each part separately, and note down sins.

Forgiveness should beget forgiveness. See end of Epist.

XCIX

19 Trinity

Collect. *The Guidance of Grace*I. Begins with confession of man's weakness. '*No power of ours.*'

We can do nothing without GOD.

Even to *sin* we use GOD's gifts ; *i.e.* our members, our mind.

We cannot please GOD by ourselves.

Examples of those who tried to please GOD in their own way.

- | | |
|--|---|
| 1. Cain. Gen. iv. 3-5. | } Not only rejected,
but incurred
death or
punishment. |
| 2. Nadab and Abihu. Lev. x. 1-7. | |
| 3. Korah, Dathan, and Abiram. Numb. xvi. | |
| 4. Saul and the Amalekites. 1 Sam. xv. | |

Even all our prayers must be 'through JESUS CHRIST our LORD.'

Without GOD we are powerless.

- Examples.*
1. Israelites without the Ark were powerless against their enemies, and defeated.
 2. Xerxes in his pride and foolishness came with two nations to conquer Greece. GOD let a storm come round Mount Athos and Xerxes was helpless.
 3. Roman empire, vast as China, strong as Britain, thought it could crush the little band of Christians; but GOD was on their side, and on the ruins of Rome Christianity has founded an Empire greater than Rome.
 4. A clergyman was had up for forgery lately. When asked how could he have done it, said, 'I thought about my work and forgot to ask GOD to rule *my own* heart.'

II. (A.) *Direct.* (B.) *Rule.* (The difference between.)

- (a.) Like a sign-post. Points out the right road. Directs.
- (b.) Like a rudder. Steers the boat. Governs.

[French word, *gouvernail*.]

Direction shown more in *Old Testament*. 'Law was our schoolmaster [*i.e.* slave who leads the child to school] to bring us to CHRIST.'

Rule and Government a feature of New Dispensation. By Holy Scripture. Word of GOD in the Church. Conscience. HOLY SPIRIT governs us. Means of Grace. Sacraments.

In Gosp., sick of palsy ruled in body and soul by O. B. L.

(A.) *Directs.* GOD makes use of various means to direct us.

1. *Our Conscience.*

2. *Some word of a friend or stranger; e.g.*

Saul and the maidens outside the city. 1 Sam. ix. 11-13.

3. *Some accidental (apparently) circumstance.*

Man going to drown himself off bridge, heard Christmas bells strike up. Remembered old carol. Words came with tune. Went home and repented.

Illustrate by—Ship steering for harbour, sees lights of vessels inside, bobbing up and down. These are not fixed. Clear and steady lighthouse must direct.

- (B.) *Governs.* HOLY SPIRIT steers us. GOD takes us in hand at the Font. We should yield the tiller into His hand, consciously directly the will is capable of action.

He must have *Sole Government*.

Example. Large ship lost off America on a *rock*. Yet ship's compass had been consulted. The divers found in sunken ship large bundle of magnets. Falsified compass.

World, flesh, and devil, must be cast out, or will falsify our conscience. We must be guided *only* by the power of the HOLY SPIRIT.

Pray that He may not leave us till He steers us into the Heavenly Haven at last.

C

20 Trinity. See Catechising, 83.

Final Perseverance

LEARN EPIST. OF WEEK, OR 2 PET. I. 5, 6, 7, 10.

- I. *The Gift of GOD.* 'Bountiful goodness keep us.' Coll.

The fruits of the *merit* of O. L. J. C. and the *work* of the HOLY GHOST, *accompanied* by the intense desire of the soul and its willing obedience. 'We being ready . . . cheerfully,' &c. Coll. M. xxiv. 13. Phil. ii. 12, 13.

- II. *Gospel.* *The Wedding Garment is Habitual Holiness.*

Comp. 'marriage of king's son' (20 Trin.), with 'great feast' (2 Trin.). *There*, invitation accepted; *here*, Holiness required when in Grace.

Comparison.

There. L. xiv. 16-24.

Here. M. xxii. 1-14.

- | | |
|--|--|
| 1. Spoken at a meal. | 1. In the Temple. |
| 2. A Pharisee asks O. B. L. to meat. | 2. Pharisees seek to kill Him. J. xi. 47-55. |
| 3. A man. | 3. A king. |
| 4. A supper. | 4. Marriage-feast of his son. |
| 5. Three excuses made. | 5. Contempt shown and blood shed. |
| 6. Excluded | 6. Severely punished and destroyed. |
| 7. From Pharisees O. B. L. turns to Publicans. | 7. From Jews to Gentiles. |

O. B. L. after ordaining the twelve said, 'He that endureth to the end shall be saved.' M. x. 22.

O. B. L. to the Church of Smyrna said, 'Be thou faithful unto death, and I will,' &c. Rev. ii. 10.

Epistle. For seven gifts shown in daily life. See Catechising, 83, column 3.

The Apostle prays for perfection in the Philippians as well as in the Ephesians. See Epist. 22 Trin. (1) That their *hearts* may abound in *love*; (2) their *intellects* in *knowledge*; (3) their *wills* in *judgment*; (4) that they may have a right *faith* towards *GOD*, approving what is excellent; (5) in *themselves, sincerity*; (6) towards *others without offence*; (7) and so be filled with the fruits of Righteousness.

III. *Seven Signs of Final Perseverance.*

1. Gladly to hear the Word of GOD.
2. To obey His secret inspirations and counsels.
3. Especially to leave all to follow Him.
4. To use all the means of Grace and Prayer.
5. To imitate the Saints and to be devout in works of mercy.
Epist. 23 Trin. Like them cheerfully embrace suffering.
A tree firmly rooted is strengthened by the storm of wind. Frost checks but fortifies the plant, which must endure *through all the seasons* if it is to bear good fruit.
6. Continue in fear of ALMIGHTY GOD and His judgments.
7. To have inward testimony of HOLY SPIRIT. Rom. viii. 16.

IV. *Perseverance akin to Patience, and Patience to Suffering.*

'They also serve who only stand and wait' *Milton*.

Illustration. How the Chinese make pearls by putting a bit of an idol into the oyster.

So constantly bearing our Cross makes Perseverance. *Miss. Anec.* 194-198.

S. Peter makes Perseverance greatly dependent on Patience. 'If ye do these things ye shall never fall.' 2 Pet. i. 5, 10. Add to your Faith (1) Virtue, (2) Knowledge, (3) Temperance, (4) PATIENCE, (5) Godliness, (6) Brotherly Kindness, (7) Charity. See p. 170.

21 Trinity CI Fortitude, or Ghostly Strength

LESSON BY HEART, HYMN 270, VERSES 1, 2.

- I. For Introduction on the Seven Gifts of the Spirit, read Sections 1, 2, and 3 of Catechising, 68.

II. Ghostly Strength is Firmness in religion.

Courage to do the will of GOD at all hazards and in spite of all obstacles from

1. Our own love of slothful ease.

„ „ sinful love of self-indulgence.

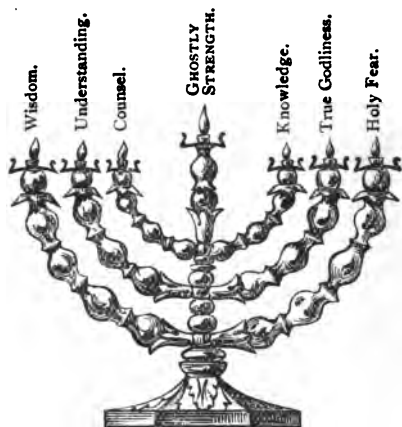
2. Worldly maxims, worldly friends, derision of worldly people.

3. Threats and persecution. Boy-bullies in schools.

4. Spiritual foes. Evil Angels of diverse orders. Epist. verse 12.

III. Ghostly Strength is the Backbone of the Spiritual Life.

It may be compared to the central shaft of the mystic lamp (Sect. 5, Cat. 68), without which the other lamps find no spring or support.



Unless we *do* the will of GOD we cannot know of the doctrine.
J. vii. 17.

It is the key-note of the Epist. 'Be strong in the LORD.'

Ghostly Strength is the whole armour of GOD, without which we shall not be able 'to stand,' or 'to withstand,' or 'having done all to stand.' 'Stand therefore,' concludes the Apostle.

IV. The Rite of Confirmation is so named from this gift. JESUS, after His Baptism (M. iii. 16), met and vanquished Satan in the Strength of the HOLY GHOST.

He exhibited Ghostly Strength in His long fast, in His calmness and steadfastness of purpose before Satan, and the other gifts in His simple yet wondrous answers.

There is a *weak* hope, such as the *Nobleman* had who sought
 O. B. L. in family sorrow.
 " " *growing* faith, " " *Man* had who believed the
 word of JESUS.
 " " *strong* faith, " " *Father* had when himself be-
 lieved and his whole house.
 See Gosp.

V. Samson was strong in body, but let it rule his soul ; so he became weak in both, and lost Wisdom and the Fear of GOD.

Goliath, great and strong in body, was slain by little David, strong in soul.

So a weak boy or girl praying to GOD for help to do His will, is stronger and wiser than the strong giant Satan, and all those strong, wicked companions, who would entice or force him to break GOD's Commandments.

VI. The HOLY GHOST gave the Apostles Ghostly Strength, who before Pentecost were weak, and forsook JESUS. Acts, ii. ; iv. 8-12, 19, 20 ; v. 29 ; ix. 22. Phil. iv. 13.

LESSONS.

1. Prepare for Confirmation ; or,
2. If we have received the Gift, exercise it. 'Be strong in the LORD.'
3. Pray for Ghostly Strength to do GOD's Will.

Miss. Anec. 103, 104.

CII

22 Trinity

Forgiveness of Injuries

LEARN FIFTH PETITION OF THE LORD'S PRAYER,
 FIFTH BEATITUDE, FIFTH AND SIXTH SPIRITUAL WORKS
 OF MERCY. 24 TRINITY.

I. MOST DIVINE. Because

1. GOD is always doing it.
2. O. B. L. did it the first thing on the Cross.
3. " enforced it by this parable. Gosp.

Double Inducement to forgive others, (1) Gratitude, (2) Hope.

1. Forgiving one another as GOD, for CHRIST's sake, *hath* forgiven you. Epist. 19 Trin.
2. Forgive, and it shall be forgiven you. Ecclus. xxviii. 2.

II. OLD TESTAMENT ILLUSTRATIONS.

1. Esau forgave Jacob. Gen. xxxiii. 4.
2. Joseph „ his brethren. Gen. xlv. 3.
3. David „ Saul. 1 Sam. xxiv. 4-7 ; xxvi. 7-12.
4. David again forgave Shimei. 2 Sam. xix. 19.

III. NEW TESTAMENT ILLUSTRATIONS.

1. O. B. L.'s first word on the Cross. L. xxiii. 34.
2. S. Stephen and the Jews. Acts, vii. 60.
3. S. Paul desires Philemon to forgive Onesimus. Philem. 9, 10.
4. S. Peter's question and the Parable in the Gosp.

Some Rabbins said, 'Forgive three times ;' some 'four,' based on Amos, i. 6 ; ii. 4-6. Some added the two together, making seven. S. Peter therefore took the very outside, and said, 'Shall one go to this extreme limit in forgiving ?'

O. B. L.'s answer is, 'To as many times as he asks forgiveness of his injuries.' But taken literally, it is the number of years from the rebuilding of the wall of Jerusalem till His Own Coming (Dan. ix. 24), Who has brought in this measureless measure of forgiveness.

Ver. 28. Our brethren's debt to us is here put at $\left\{ \begin{array}{l} 100 \text{ Roman pennies } (7\frac{1}{2}d.). \\ = £3 \text{ 2s. } 4d. \end{array} \right.$

Our debt to GOD, at lowest estimate (viz. talent of silver = £342 3s. 9d.) is over £3,000,000

N.B.—The servant is called wicked, not because he owed his lord, but because he would not show mercy to his fellow.

Ver. 34. How could the lord justly claim a debt he had forgiven? Because the servant was what we should call a *fraudulent* bankrupt. The 3*l.* odd owing to him belonged to his lord, and was remitted under the head of his over three millions. By this very act, therefore, he annulled the liquidation of his debt. *Miss. Anec.* 97-102.

If we go outside GOD's Grace, all our sins come back upon us.

LESSONS.

Let us remember the solemn truth here presented.

1. *The guilt of past sins* revives in the heart of the *unforgiving*.
2. *Cruelty* to others robs us of the Grace which GOD has freely given us.

For the Prayer of the Seven Steps towards Perfection in the Epist. viz : (1) Increase of love, (2) Knowledge, (3) Discernment, (4) Wise choice, (5) Sincerity, (6) Simplicity, (7) Fruits of Righteousness, see 20 Trin. Epist. and page 170.

CIII

23 Trinity

Obedience to Civil Authority

LEARN FIFTH COMMANDMENT AND ITS EXPLANATION IN
'DUTY TO NEIGHBOUR.' CATECHISING, 71.

- I. *The first kind of human authority exercised was that of man as head of his family.* Gen. iii. 16. Out of this (*Parental*) in course of time all other kinds gradually arose. (2) *Spiritual*, (3) *Political*, (4) *Providential*, (5) *Personal*.
- II. *To-day—Political.* Includes duty to Sovereign and all in authority under him, such as Judges, Magistrates, &c., even down to Constables.

Because by GOD'S ordinance. Prov. viii. 15, 16. Rom. xiii. 1.
1 Pet. ii. 13-17.

The *duties* are,

1. *Prayer.* That they all may discharge their several offices.
1 Tim. ii. 1, 2. (See also Litany.)
2. *Respect or Loyalty.* 1 Pet. ii. 17.
3. *Ready obedience to the Laws of our country.*
 - (a.) This S. Paul commanded Christians, even under such wicked despots as Nero, the reigning Emperor when he wrote Epist. to Romans (xiii.). This was rendered by GOD'S holy ones of old, subject to limitation (see III. 1. below); e.g. Daniel and three children, the king's most faithful ministers. See Catechising, 24, end.
 - (b.) An honest and cheerful payment of taxes and other State burdens. 'Render to Cæsar,' &c. (Gosp.) Rom. xiii. 6.
4. *Hearty co-operation in supporting the cause of order.* Titus, iii. 1.

III. *Limits of obedience to Political Authority.*

1. *When it conflicts with Spiritual.* As in the case of Parental—a child must not obey when bidden to lie, steal, curse, kill, &c., because of the higher law; so we must 'obey GOD rather than man' (Acts, iv. 20; v. 29), and not render to Cæsar the things of GOD (Gosp.), because of this limitation.
 - (a.) Daniel and the three children suffered under the king they served so well. SS. Peter and Paul under Nero, whose authority they supported; and so with the Martyrs who refused to offer incense to idols.

- (b.) Political Authority is now on certain points in conflict with the spiritual; *e.g.* (1) Marriage of Divorced persons; (2) P. W. R. Act, passed to put down Catholic Ritual.

Therefore we see several faithful priests suffering pain and loss and imprisonment; *e.g.* A. H. Mackonochie, C. F. Lowder, (R. I. P.) A. Tooth, P. Dale, C. Bodington, R. Enraght, S. F. Green.

They were anxious to obey the higher Law—for our polity is in Heaven. Epist.

Bunyan, when pressed to obey 'the powers that be,' said :
'The Law hath provided two ways of obeying; the one to do that which in my conscience I do believe that I am bound to do actively; and when I cannot obey actively, then I am willing to lie down and to suffer what they shall do unto me.'

2. *When a king or some one in authority orders something contrary to the Established Law of the land, men are bound to disobey in the interests of peace and order.*

Rulers are as much bound by the Laws as those they govern.

The Gosp. contains not only the second Table, but the first—Render to GOD *what belongs to Him*; *i.e.* ourselves, for we bear His Image and Superscription by Birth and Holy Baptism.

Devout Arabs pick up pieces of paper lest the Name of GOD should be on them, and they should tread on it. How much more is every man stamped with GOD's Image!

CIV

24 Trinity

Almsgiving

One of the three eminent good works; Prayer and Fasting being the other two.

'Fruitful in every good work.' Epist.

- I. It is a *duty owed* to (1) GOD, (2) our *neighbour*, and (3) *ourselves*.

1. To GOD.

- (a.) As an act of *Obedience*. Deut. xv. 7. L. xii. 33.

Inasmuch as we are His creatures, and bound to obey Him.

- (b.) As an act of *Worship*. Prov. iii. 9; xix. 17. Heb. xiii. 16.

For the chief part of worship is sacrifice of some kind.

So the Magi.

- (c.) As an act of *Gratitude*. 1 Cor. ix. 11; xvi. 1.

For the daily compassions new every morning: life, health, strength, friends, and means.

2. *To our Neighbour.* Eccclus. iii. 14; xiv. 13. Job, iv. 7. Eph. iv. 28. Prov. xxi. 14.

Because they are our Brethren ; and how can we love GOD if we will not relieve our Brothers in need ?

3. *To Oneself.*

- i. It obtains mercy. M. v. 7.
- ii. It breaks off sins. Dan. iv. 27. Tobit, xii. 9.
- iii. It enlightens. Is. lviii. 10.
- iv. It wins a reward. M. x. 42.
- v. It obtains a blessing. Acts, xx. 35.
- vi. GOD acknowledges it with, 1. Deliverance in trouble.
2. Long life. 3. Blessedness on earth. 4. Deliverance from enemies. Ps. xli. 1, 2.
- vii. It perfects. M. xix. 21.

GOD measures Alms according to the relative possessions of the giver. Mk. xii. 44. Two mites=our all.

Thus we learn that with GOD all 'bests' are equal. The best of the rich and the best of the poor are alike.

We should proportion our alms to our income, lest GOD proportion our income to our alms.

- II. Suggestions about Almsgiving may be summed up in the following couplet :—

'Pure, Frequent, Hearty, Moderate, and Free,
To whom, how much, what, how, when, why from thee?'

Thus,

Pure. Mal. i. 8, 14. Frequent. Eccles. xi. 6. Hearty. M. x. 8. Moderate. 2 Cor. viii. 13. And Free. 2 Cor. ix. 7. To whom. 1 Tim. v. 8. How much. 1 Cor. ix. 11. Tobit, iv. 8. What. Acts, ix. 36. How. Eccclus. xviii. 17. When. Gal. vi. 10. Why from thee? M. vi. 14, 15.

- III. Since we are members of CHRIST, and of one another, O. B. L. counts all alms given to others as given to Himself. M. xxv. 40.

The principle, 'Freely ye have received, freely give,' is a law of creation ; we see it markedly in the marvellous number of flowers and seeds which one little seedling plant will produce in return for sunshine and showers.

There is an old saying,

'What I spent I had,
What I saved I lost,
What I gave I gained.'

Miss. Anec. 3.

III. NEW TESTAMENT EXAMPLES.

1. B. V. M. at Cana. J. ii.
 2. O. B. L. for His Apostles. J. xvii. 9.
 3. S. Stephen. Acts, vii. 60.
 4. The Apostles for the Faithful.
 - (a.) SS. Peter and John. Acts, viii. 15.
 - (b.) S. Paul. Rom. i. 9 ; x. 1. 1 Thess. i. 2.
- Gosp. for week. Ruler for daughter.
- Epist. " } 'Praying always for you.'
- } 'Do not cease to pray for you.'

IV. HISTORICAL.

The Christian legion who prayed for rain for the army in the time of Marcus Aurelius. Euseb. i. 5.

S. Monica for her son. S. Augustine's *Confessions*.

Summary.

Enjoined by the first word in the LORD'S Prayer.
 Enforced in 1 Tim. ii. 1. See Church Militant Prayer.
 Example seen in the first word on the Cross, 'Father, forgive.'
Miss. Anec. 206, 128-134.

For miracle in Gosp. see Catechising, 58.

For Epist. see Catechising, 83, column 4.

CVI**25 Trinity, or Sunday before Advent****Self-examination**

2 COR. xiii. 5. PS. xxvi. 2.

A right view of our faults makes, of a series of barriers, a road to Heaven. Cf. S. Mary Magdalen and Simon the Pharisee. L. vii. 40-48.

Without Self-Examination our prayers are (unconsciously) unreal. Self-Examination alone brings our practice into relation with our prayers.

So needful, because of our

1. Forgetfulness of ourselves. Cf. unmerciful servant. Gosp. 22 Trin.
2. Blindness to our own sins. " David and Nathan. 2 Sam. xii. 7.
3. Coldness of will. Elisha and Joash. 2 Kings, xiii. 18, 19.

- I. IMPORTANCE OF. Tradesmen take coppers without *ringing* them. Not so sovereigns. Five-pound notes they hold to the light to see the watermark.

Our souls are more valuable than sovereigns, and we should not think they will pass with GOD without our *trying* them.

Title-deeds, Policies, Invoices, Bills, all examined.

So Our Hope of } Promises { Spiritual { Sins = }
Heaven, } of GOD, { gifts re- { debts } should be also.
 } { ceived, { to GOD, {

- II. CRITICISM AND FAULT-FINDING WITH OTHERS, easy and common.

Illustrate what children say of one another. Tale-bearing.

Turn the power on *Self*. The Corinthians had examined S. Paul, his Doctrine and Apostolate, he then says, 2 Cor. xiii. 5.

We criticise *Preacher, Sermon*, even to *manner, voice, face, walk, &c.* Why not *selves*?

We weigh others. GOD weighs us. Prov. xvi. 2. 1 Sam. ii. 3.

1. Belshazzar, 'Tekel.' Dan. v. 27.

2. Every idle word. M. xii. 36.

We should weigh ourselves. Go up, my Soul, into the tribunal of thy conscience, there set thy guilty self before thyself, hide not thyself behind thyself, lest GOD bring thee forth before thyself. *S. Aug. quoted by Quarles.*

- III. WHEN (1) AND HOW (2).

1. At the end of the day. At the conclusion of any work.

Time gives himself and is not valued. *Dryden.*

(a.) Especially at the end of the year. Gather up fragments. Gosp.

Accounts and calculations made up at the end of the year. L. xiii. 25. Stock-taking, &c. Statistics.

Test given week by week. 20 Trin. Wedding garment.

21 Trin. Armour without, strength within.

22 Trin. Work performed until the Day. Epist.

23 Trin. Separation. GOD's image to GOD. Gosp. Hope of Glory. Epist.

24 Trin. Meet to be partakers of inheritance, &c. Epist.

25 Trin. O. B. L. shall execute judgment. Saints shall dwell in their own land, *i.e.* Heaven. Epist.

(b.) Before Holy Communion. 'Let a man.' Exhortation before Holy Communion.

(c.) Before any new work, as Examinations before Appointments; *e.g.* Civil Service, Her Majesty's Inspectors of Schools. Military Parade and Review before war. Legal witness-box. Cross-examination.

2. (a.) By the Ten Commandments. By omission and commission.

(b.) Baptismal vows. Duty to GOD and neighbour. Catechism.
 Thought. { Eccles. { Prayers. { Ingratitude for benefits.
 Word. { xii. 14. { Lessons. { Negligence of precepts.
 Deed. { { Pleasures. }

(c.) With prayer. *Miss. Anec.* 57.

Conscience is the Examiner.

Illumination makes a right conscience	} Both together, a conscience void of offence. Acts, xxiv. 16.
Obedience " good "	

Benefits of Self-examination.

- | | |
|--------------------------|--|
| 1. Gives Self-knowledge. | 4. Intensifies Prayer. |
| 2. Increases Contrition. | 5. Fits us for Grace. |
| 3. Preserves Humility. | 6. And therefore prepares us for Holy Communion. |

CVII

S. Andrew

The Twelve Apostles

APOSTLE=SENT [OF GOD]. O. B. L. Heb. iii. 1. Rom. x. 15.

I. MYSTERY IN THE NUMBER TWELVE.

Examples from Old Testament.

Ishmael's Sons. Gen. xvii. 20.
 Jacob's Sons. Gen. xxxv. 22.
 Wells at Elim. Exod. xv. 27.
 Stones in Breastplate. Exod. xxviii. 21.
 Shewbread. Lev. xxiv. 5.
 Offerings of Israel. Numb. vii. 3, 84, 87.
 Twelve Spies. Numb. xiii. 1-25.
 Saul and David's Men. 2 Sam. ii. 15.
 Oxen for the Laver. 1 Kings, vii. 25.
 Lions of Solomon's Throne. 1 Kings, x. 20.
 Elisha's Yoke of Oxen. 1 Kings, xix. 19.
 Ezra's Priests of the Treasury. Ezra, viii. 24.

Examples from New Testament.

Twelve Stars. Rev. xii. 1.
 Twelve Gates and Twelve Angels. Rev. xxi. 12, 14.

S. MATTHEW.	S. MARK.	S. LUKE.	ACTS.	S. JOHN.
Simon } Andrew }	Simon James }	Simon } Andrew }	Peter John* }	Simon Peter
James } John }	John Andrew	James } John }	James Andrew	The Two Sons of Zebedee
Philip	Philip	Philip	Philip	
Bartholomew	Bartholomew	Bartholomew	Thomas	Thomas Didymus
Thomas	Matthew	Matthew	Bartholomew	? Nathanael of Cana
Matthæw the Publican	Thomas	Thomas	Matthew	
James of Alphæus	James of Alphæus	James of Alph.	James of Alph.	Two others
Lebbæus	Thaddeus	Simon Zelotes	Simon Zelotes	
Simon the Canaanite	Simon the Canaanite	Jude of James	Judas of James	
Judas Iscariot	Judas Iscariot	Judas Iscariot		

In all four lists S. Peter occupies the first place. Also the same Apostle heads the three groups of four names in each list ; *i.e.*, Peter, Philip, and James of Alphæus (after Pentecost Bishop of Jerusalem).

Six are Brothers, viz. Simon and Andrew, James and John, and James and Jude.

* Thus transposed in Revised Version.

II. LIST OF THE TWELVE. Found in M. x. 2-4. Mk. iii. 16-19. L. vi. 14-16. Acts, i. 13.

S. John gives no list, but mentions seven of the twelve in J. xxi. 2.

III. INDIVIDUALS. Among the Twelve are

Two Evangelists, S. John and S. Matthew.

S. James, son of Zebedee, First Martyr of the Apostles. Acts, xii. 2.

S. Jude (called Lebbæus and Thaddeus), who wrote the 'General' or Catholic Epistle.

S. Matthias took the place of the traitor Judas. Acts, i. 15-26.

IV. THE MISSION OF THE TWELVE. M. x. 5.

1. TO PREACH THE KINGDOM AT HAND.

(a.) Location. Ver. 5, 6.

(b.) Purpose of going. 6-8.

(c.) Their fitting out. 9, 10.

(d.) Means of proceeding. 11-14.

(e.) 'Woe' on those who rejected them. 15.

2. GENERAL MISSION AFTER THE ASCENSION. x. 16-23.

3. O. B. L. FORETELLS THEIR RECEPTION, STRUGGLES, AND REWARD.

(a.) Conflicts. x. 35, 36.

(b.) Duties. 27, 28.

(c.) Encouragements. 30, 31.

(d.) Confession and Denial of O. B. L. 32, 33.

(e.) Self-sacrifice. 38, 39.

(f.) Reward. 40-42.

The work of O. B. L.'s Public Life (J. xvii. 4-6, &c.) was concentrated on training and instructing His chosen witnesses, the Twelve. Immediately after His Baptism He began to prepare to call them. To their training He devoted Himself. In His Public Ministry He was mindful of their special needs. His Death gave the Final Blow to their carnal aspirations. For the forty days of His Resurrection Life He taught them concerning the things pertaining to the Kingdom of GOD. Acts, i. 3. After the ten days of prayer and watching they were prepared to receive the HOLY GHOST.

CVIII

S. Thomas

Doubt and Faith

Saints are like Beacon-lights along the sea coast,

1. Some on Sands and Rocks, as Eddystone lighthouse,
To warn.

2. Some on the Pier-head, as at Plymouth,
To guide into Haven.

Most of the Saints' lives stand out to guide into Haven, to encourage us by their example.

1 and 2. But this Saint teaches us both lessons ; viz.
Warning and Encouragement.

I. STRIFE OF FAITH AND DOUBT IN THE SOUL.

(A.) *Faith* is a virtue by which man is enabled to grasp things unseen, and amounts to *moral certainty*.

Doubt is uncertainty (not active unbelief), not grasping as real things not seen.

Faith results in *action*, *Doubt* in *vacillation*.

Faith rejoices in the Communion of Saints, *Doubt* often begets *singularity*.

(B.) Doubts are the outcome of the weakness of our fallen nature, therefore are the consequence of sin, though not necessarily sinful, for Doubt may coexist with Faith. Cp. sun and morning mists. But Faith will gradually overcome doubt.

(C.) No doubt is honest unless there be in the heart a readiness to pay the tribute of adoring love to GOD when the doubt is cleared away. That is no honest faith which fancies that it sees and believes too soon. That is no honest doubt which shrinks from consequences and doubts too long. That is no real faith which believes only what it sees. That is no honest doubt which repudiates the unseen because it loves it not. *Fr. Benson*, 'The Life beyond the Grave,' p. 545, 6.

II. S. THOMAS DOUBTED, because the doctrine of the Resurrection seemed so impossible ; but when the Sun of Righteousness shone out upon him, he cried, 'My LORD and my GOD.'

First lesson of Warning. O. B. L. says those are Blessed who believe in realities which cannot be tested by the senses.

Second lesson of Encouragement, where doubt is *not wilfully* held, nor from the blinding effect of sin (for actual sins, especially sins of the flesh, are often the cause of doubt), then by His HOLY SPIRIT O. B. L. will in due time convince of reality.

We ought to pray, 'LORD, I believe ; help Thou mine unbelief.'
'LORD, increase our faith.'

III. INSTANCES OF DOUBT AND FAITH. Nathanael. J. i. 46-49. S. Peter. M. xiv. 30-33.

By these we see that, whilst there may be doubt that is not sinful, Faith is more commended.

Faith is bright light which helps uncertain souls, therefore O. B. L. always gave special benediction to Faith ;

e.g. To Syrophœnician woman, to woman with issue, 'Thy Faith hath saved thee.'

There is evidence enough to satisfy Doubt, but not enough to take away the merit of Faith.

CLX

Conversion of S. Paul

Conversion

Conversion, that is the turning of the soul to GOD through GOD's Grace. The essential feature is the surrender of the *will* to GOD, issuing in a life of obedience.

I. IN CONVERSION THERE ARE THREE PARTS.

1. REPENTANCE, or the turning of the soul in contrition from sin to GOD.
2. FAITH, whereby the soul cleaves to GOD in CHRIST and finds in JESUS a personal and present Saviour.
3. OBEDIENCE, whereby the soul follows JESUS in newness of life.
Thus by Conversion the soul that was *lost* is *found* by the Redeemer.

II. CONVERSION IS THE RESULT OF REGENERATION.

1. REGENERATION is the act whereby GOD puts the leaven of Divine Grace into the soul of the baptized. This He always does by Holy Baptism. With the communication of Grace He gives, *Faith* to perfect the *Mind*, *Hope* to strengthen the *Will*, *Love* to rule in the *Heart*. These three virtues are to guide the life which is leavened by Grace.

2. (A.) *Conversion* is *GOD'S act*, inasmuch as it is wrought in the soul by the working of the HOLY GHOST convincing of Sin, of Righteousness, and of Judgment.

(B.) It is *man's act*, inasmuch as it demands on his part,

(a.) A surrender of his will to GOD's work within.

(b.) A co-operation with GOD in the work of true Repentance. Hence in *Regeneration* man is *passive*; in *Conversion* he is *active*. By the Grace of Regeneration he has power to turn to GOD.

In the unbaptized adult Conversion is perfected by Regeneration. Hence a regenerated man need not be converted, but a truly converted man must be regenerated.

III. CONVERSION EFFECTS A CHANGE OF STATE IN THE SOUL.

(a.) *BEFORE GOD.* It is a passing over from Death unto Life, from condemnation to Eternal Life. Before Conversion the soul that has reached the time of moral responsibility is under GOD's wrath, after conversion it is accepted in the Beloved.

(b.) *IN ITSELF.* After Conversion the soul enjoys,

1. *Peace of Conscience.* The HOLY SPIRIT bears witness with it that the penitent is the Child of GOD. The burden of unforgiven Sin is laid down, and its sorrow now is the sorrow of contrition for forgiven sin, a sorrow which deepens the Peace of GOD within.

2. *Illumination of Intellect.* The HOLY SPIRIT gives to converted souls the power of ever learning and understanding spiritual truth. They have an unction from the HOLY ONE, and they know by the virtue of Faith.

3. *Love of GOD in the Heart.* The penitent on conversion recognises GOD'S Love in CHRIST, yields to it, and loves GOD with a responsive love through the HOLY GHOST by the virtue of Charity.

4. *Strength in the Will.* The penitent on conversion acquires Christian liberty through the HOLY GHOST, and his will is strengthened for action by the virtue of Hope.

(c.) *IN ITS LIFE IN THE WORLD.*

The unconverted man is of necessity in mortal sin, because he is guilty of the deadly sin of making GOD a liar through unbelief.

CX

Conversion of S. Paul

Life of S. Paul

READ GAL. II. 20. ACTS, IX. 15.

Born A.D. 7. Lived sixty years.

Pilate recalled A.D. 36, therefore S. Stephen was probably martyred A.D. 37.

Life as a Pharisee A.D. 7 to 37. Phil. iii. 5.

Being intended for a Rabbi, learned trade of tentmaking.

Brought up at Jerusalem (Acts, xxii. 3) under Gamaliel.

His CONVERSION *divides* his life into *two equal parts of thirty years each*, A.D. 37.

Due to the Appearance of O. B. L.

Followed by Blindness, Fasting, and Holy Baptism.

A death to Self and Resurrection to GOD. Rom. vi.

His APOSTOLIC life divided into *three parts of four sevens*;

I. Seven years of Preparation.

II. Fourteen „ for three Missionary Journeys.

III. Seven „ of Imprisonments : Two years at Cæsarea, half-year's journey to Rome, two years at Rome, two years for release and final imprisonment.

I. PREPARATION.

As the Twelve were three years in training with O. B. L. in His Earthly Ministry, so S. Paul took three years in (not inactive) Retirement at Damascus and in Arabia. Gal. i. 17.

First Visit to Jerusalem for fifteen days (Acts, ix. 26. Gal. i. 18) with SS. Peter and James, A.D. 40.

Vision in the Temple bidding him depart to the Gentiles. Acts, xxii. 17.

Went to Tarsus (birthplace) for three or four years. Whence summoned to *Antioch* by S. Barnabas, who was sent there to investigate the growth of Grace among the Greeks. Acts, xi. 20. Continued together there a year.

Second Visit to Jerusalem, with Alms. Famine, time of Claudius. xi. 30. A.D. 44. *Death of Herod Agrippa I.*

Return to *Antioch*. Ordained *Apostle*. xiii. 1-3. Barnabas and Lucius were *Prophets* or Coadjutor Apostles, Manaen and Saul were *Teachers*. The two orders are distinguished by the Greek particles. 1 Cor. xii. 28. Eph. iv. 11. See Cat. cxvii. II. end.

II. THREE MISSIONARY JOURNEYS. A.D. 44-58. FROM AND TO ANTIOCH, except the last, which ended at Jerusalem.

After each journey he visits Jerusalem, to clasp the bond of union with the Church.

1st Journey. Distinguishing Locality. ASIA MINOR.

Saul, Barnabas, and Mark.

From chap. xiii to xv. 2.

CYPRUS. Salamis, Paphos. *Sergius Paulus. Elymas.*
Change of name here as more suitable to Gentiles.

PAMPHYLIA. Perga. *S. Mark went back.*

PISIDIA. Antioch. LYCAONIA. Iconium. Lystra.

Impotent man. Jupiter and Mercury. Stoned.

Timothy converted. xvi. 2. 1 Tim. i. 2. Derbe.

Back to Perga, through the above, taking ship at

Attalia. SYRIA. Seleucia and ANTIOCH.

Third Visit to Jerusalem to Council. xv. 2. 14 years after his Conversion. A.D. 51. Gal. ii. 1. Titus, a Greek, taken with him. Silas brought back.

2nd Journey. Distinguishing Locality. EUROPE.

Paul and Silas.

From chap. xv. 40, 41, to xviii. 22.

By land through CILICIA (Tarsus), Derbe, Lystra.

Timothy ordained (xvi. 3. 2 Tim. i. 6), and taken with them.

GALATIA, PHRYGIA, MYSIA, Troas.

'Man of Macedonia.' S. Luke here. xvi. 10.

EUROPE. MACEDONIA. *Landing at Neapolis.*

PHILIPPI. *Lydia. Divining girl. 1st Gentile Persecution. Sailor. S. Luke left here.* xvii. 1.

Amphipolis, Appolonia, THESSALONICA. *Jason. Fled to Berea. By sea to*

ACHAIA. ATHENS. Areopagus. CORINTH. *Aquila and Priscilla. Justus. Gallio.* [Two Epistles written to Thessalonica.] *Vow at Cenchrea.*

EPHESUS, by sea to Cæsarea.

Fourth Visit to Jerusalem. [S. Paul withstands S. Peter.]

3rd Journey. Distinguishing place. EPHESUS.

From chap. xviii. 23 to xxi. 17.

GALATIA. PHRYGIA. EPHESUS. *Baptizes and confirms 12 men.*

School of Tyrannus. Special miracles. [S. Paul himself alludes to his miracles. 2 Cor. xii. 12.]

Sceva's sons.

[Visited 7 Churches of Asia, and places round.]

Demetrius and uproar.

MACEDONIA [ILLYRICUM. Rom. xv. 19]. GREECE, *i.e.* CORINTH.

Plot against him when about to sail into Syria, therefore to

MACEDONIA. PHILIPPI. *Here S. Luke, and henceforth with S. Paul.*

Five days' sail to Troas. xx. 6. *S. Paul by land* to Assos. *By sea* to

Miletus. *Ephesian Elders.*

Calling at Rhodes. Patara in LYCIA. Ship to TYRE.

Ship to Ptolemais. CÆSAREA. *Philip's 4 Daughters. Agabus.*

[During this Journey wrote Two Epistles to Corinthians, to Galatians, and to Romans.]

Fifth Visit to Jerusalem, for Pentecost, with Alms.

Nazarite vow. Culmination of Jewish opposition.

JII. IMPRISONMENT at Jerusalem, after show of trial, A.D. 59.

Transferred to Cæsarea. Before Felix. Felix recalled, A.D. 60.

A.D. 61. *Before Festus.* Appeal to Cæsar. Starts in autumn.

Shipwreck. At Malta during winter.

Two years in prison } Wrote later, Epists. Eph., Col., Philem., and at Rome. } Phil. Received friends and taught.

For labours, see Epist. Sexagesima Sunday.

Martyred A.D. 66 or 67. Ostian way.

Ten recorded Speeches. The first three, one in each journey.

1. In Synagogue at Antioch in Pisidia. 2. On Mars' Hill at Athens. 3. To Ephesian Elders at Miletus. 4. Defence on the Castle stairs at Jerusalem. 5. Defence before the Sanhedrim. 6. Defence before Felix. 7. Defence before Festus and Agrippa. 8. On the voyage to Rome. 9. Defence of himself to Jews at Rome. 10. He preaches CHRIST to them.

S. Paul representative of Regenerate Israel, to do single-handed and opposed what his Nation should have done ; viz. convert the Gentile world.

As all the families of the world were blessed in Abraham, so they were in S. Paul. Collect.

By Religion a *Jew*. He preached before the most religious body (Sanhedrim).

By Culture a *Greek*. He revealed the Unknown GOD to the most philosophic body (Areopagus).

By Citizenship a *Roman*. He declared CHRIST before the Emperor of the world.

He claims the privilege of being the *slave* of JESUS CHRIST. Rom. i. 1. See Cat. lxxxiv. III. p. 171.

He confesses His Divinity as emphatically as St. John. Col. ii. 9.

See his definition of the Gospel. Rom. i. 16.

- IV. LESSONS { 1. The Power of Divine Grace.
2. His Teaching on Faith.
3. The example of energetic life.

CXI

Conversion of S. Paul

Thirteen Epistles of S. Paul

ANALYSIS OF GENERALITY OF EPISTLES.

1. *Solemn Salutation.*
2. *Gratitude for his work among them.*
3. *Doctrine.*
4. *Practice.*
5. *Personal details.*
6. *Autograph authentication.*

THIRTEEN EPISTLES OF S. PAUL.

EPISTLE.	WHEN AND WHERE WRITTEN.	SUBJECT MATTER.	CHARACTERISTICS AND KEY-NOTE.
THE SECOND COMING OF O. B. L.			
1 THESS.	Second Missionary Journey (Corinth). A.D. 52-53.	The shortly-expected return of O. B. L.	I. Extreme sweetness of tone, 'Hope,' 'The Appearing,' Consolation from the Second Advent. iv. 17, 18. 'Tribulation.'
2 THESS.	"	Immediate hindrances to it, and our duties respecting it.	II. Key-note. ii. 1, 2. Peculiar doctrinal section on Man of Sin.
AGAINST JUDAIZING.			
1 COR.	During Third Missionary Journey. 57-58. (Ephesus?)	S. Paul's Apostolate.	I. Love and unity amid differences. Little details decided by great principles. Life <i>in</i> the world, but not <i>of</i> it.
2 COR.	(Philippi?)	Dealing with questions of doctrine and discipline in a restless and partly disaffected Church.	II. His Apology. Leading words in chaps. i.-vi. : 'Tribulation,' 'Consolation.' Leading thoughts in viii. to end : 'Boasting not on merits but in infirmities.'
GAL.	(Corinth.)	Dealing with relationship between Christianity and Judaism.	His authority. Christian Liberty. Jew and Gentile nothing. CHRIST everything.
ROM.			Sin abounding. Grace more. Justification in CHRIST. i. 16, 17. The Sum of the Gospel.

THIRTEEN EPISTLES OF S. PAUL (*continued*).

EPISTLE.	WHEN AND WHERE WRITTEN.	SUBJECT MATTER.	CHARACTERISTICS AND KEY-NOTE.
AGAINST GNOTIC TENDENCIES.			
PHILIPP.	First Imprisonment. A.D. 62. At Rome.	To a Church desponding under persecution. Against Antinomianism. iii. 3-iv. 1. Sum of Epist. ii. 1-8.	Joy in sorrow. 'I rejoice.' 'Rejoice ye.' Leading word: 'All.' Like Gal. in ii. 3-6, 18. Unlike it in i. 14-20.
COLOSS.	"	Col. and Eph. deal with incipient Gnosticism. Christian dogma and the Church.	The fulness of CHRIST. Leading thought, ii. 6: 'Walk ye in Him.'
PHILEM.	"	The only Epist. to a private person; a sort of Appendix to Col. The Magna Charta of Emancipation.	The slave is a brother. Leading Petition, 12: 'Receive him.'
EPHES.	"	Col. sets forth the Universal LORD. Eph. ,, ,, the Universal Church.	CHRIST in His Church. The Epist. of the Ascension. Leading words: Grace. Heavenly. In CHRIST.
THE PASTORAL GROUP.			
1 TIM. } TITUS. }	Second Imprisonment at Rome. 64.	Directions to his Suffragans. Manuals of the Pastor.	Dealings with faithful and false teachings. Leading thoughts: Sobriety of conduct. Soundness of Faith.
2 TIM.	66.	Expression of Personal feelings.	II. Last words: 'Be brave and faithful.' 'Come quickly.' 'Come quickly; come before I die.' iv. 6.

The Epistle to the Hebrews is not included in this Scheme.

CXII

Purification of B. V. M.

Attendance at Holy Communion

I. PREPARATION.

1. We come

- | | | |
|---|---------|---|
| (a.) To Worship, <i>i.e.</i> to offer | } JESUS | { and ourselves in Him.
and to have fellowship with GOD, His Angels, and His People. |
| (b.) To Communicate, <i>i.e.</i> to receive | | |

As the Eucharist, though one Service, has a twofold object, So there are two sorts of Celebration—High and Low.

(a.) In *High*, prominence is given to *worship* by music, ceremonies, &c. ; though not without implied previous Communion, or at least 'spiritual Communion.'

(b.) In *Low*, prominence is given to *Communion* by quietness, omission of Sermon, &c., though not without adoration of JESUS and presenting Him by the hands of the Priest.

O. B. L. gives Himself *wholly*, but possibly He chose the Sacrament of His *Body* and *Blood*, that man might be assured that He renewed the *lowest* part of his nature, for man is threefold, viz.

Spirit	{	in	{	angels	{	JESUS enters our nature on the lowest level.
Mind		common		and		
Body		with		animals.		

2. As man is threefold, so should his preparation be, viz. of

Body	{	Outwardly, Clean-washed. Heb. x. 22. Clothing modest. 1 Cor. xi. 10.
		Inwardly, FASTING at least from midnight.
Mind	{	Meditation, Reading, <i>e.g.</i> the Epistle and Gospel for the Day of the Communion.
		SELF-EXAMINATION. 1 Cor. xi. 28.
Spirit	{	Prayer (Fourth Petition of LORD'S Prayer), Praise, Confession.
		LIFTING UP OF HEART. Fourth Beatitude.

3. Use of Clergy.

i. At Easter, at least, we must give in our names and addresses.

- ii. Our Priest will help us to decide whether we ought to come or stay away, for
The Devil has two ways of robbing us of the benefits of Holy Communion.
 - (a.) By counselling the despairing to stay away altogether.
 - (b.) By urging the presumptuous to come too frequently.
 For all are unworthy to come. See Pr. of Humb. Access.
But none should come unworthily. See First Long Exhortation, especially last paragraph.
- iii. Our Priest is generally our best and safest friend to consult.

II. ABOUT THE SERVICE.

- 1. Before first Communion *attend the Service* at least once to avoid the distractions incident to novelty.
- 2. *Never communicate* if you arrive as *late* as the Gospel, lest you should approach unworthily, your mind being unenlightened by the Word of GOD.
- 3. Come early, and before the Service commences, *Make your Intention, i.e.* Offer JESUS
 - i. To the Glory of GOD, as prefigured in the Burnt Offering. Lev. i.
 - ii. In Thanksgiving for all His Mercies, as prefigured in the Peace Offering. Lev. iii. and vii. 11, 12.
 - iii. For the sins of the whole Church, as prefigured in the Sin and Trespass Offerings. Sin unknown. Lev. iv. Sin known. Lev. vi.
 Then, For any special desire of your own ; e.g. the Grace you want for yourself or for some other. The Meat Offering is not a valid offering by itself, but represents *ourselves* laid upon or in union with The Offering with Blood. Lev. ii. Cf. Exod. xxix. 41, and Prayer of Oblation.

- 4. *How to receive.* Approach with only the thought of receiving JESUS.

Leave books, gloves, &c., behind you, and come empty.

Let the head be erect. Both hands extended, the right over the left, so that the palm of the former may form a throne for the Body of the LORD.

Look carefully lest any Particle should remain unconsumed on your hand, for your LORD is as much present in It as in the whole Sacrament.

When you receive the Chalice, draw your lips together that no drop may escape ; do not suddenly move your head.

Never wipe your lips with your handkerchief. Men with hair on their lips should hold it away from the Chalice.

Return to your place possessed of JESUS : embrace Him with your affections, mind, and will.

5. *Ceremonies.*

Bend the knee to JESUS wherever His Sacrament is, whether on the Altar, in the hands of the Priest, or when you receive. When the LORD is not sacramentally present

Bow the head to the Altar as to the King's Throne, and to the Holy Name of JESUS.

In Churches where these acts of reverence may not be understood, let them be done as unostentatiously as possible.

6. *At the Offertory*, give as GOD enables you.

If you have no money to give, you can yet give generously, viz. of Time, or Praise, or Love, or of Self-sacrifice.

Never think you have given the Widow's mite unless you have given your *all*.

7. *All things at the Service tell of JESUS ; e.g.*

The Chasuble, with the Cross upon it, reminds us of our Blessed LORD at the time of His Passion. L. xxiii. 11.

The Alb, of His seamless vesture. J. xix. 23.

The Maniple, of the cords with which His Hands were bound, and so on.

The White Cloth upon the Altar is the fair linen in which His Body is laid.

The Corporal, 'wrapped together in a place by itself,' the napkin that was about His Head. J. xx. 7.

The two Lights, His Two Natures ; Incense, Intercession.

III. AFTER COMMUNION.

1. *Thanksgiving* is as necessary as Preparation.

(a.) The greatest insult to GOD is to receive His Gifts ungratefully. He gives Himself to us here.

(b.) The tenth Leper alone got a spiritual blessing.

(c.) Do not hurry out of Church. Stay as long as you can for Thanksgiving, at the least till the Priest has left the Altar.

(d.) Say, 'Thanks be to GOD for His unspeakable gift,' every third hour during the day.

(e.) Make special thanksgiving in your night prayers.

2. *Expect Temptation* directly after Communion.

The Devil, who has not made you stay away, nor come unworthily, will now seek to rob you of your Blessing.

Robbers do not attack paupers, but landlords coming home with their rents.

You carry the Pearl of great price, but you have strength to resist all attacks.

Be prepared for Temptation.

CXIII

S. Matthias

Apostolical Succession

I. All *authority* in Heaven and Earth is given by GOD the FATHER to O. B. L. M. xxviii. 18. J. v. 27. 1 Pet. iii. 22.

II. O. B. L. *exercises* His authority chiefly in *three ways*.

1. As KING. M. xxi. 5 ; xxv. 34 ; xxvii. 37.

2. As HIGH PRIEST. Heb. iv. 14 ; x. 21.

3. As PROPHET. J. vi. 14 ; Acts, iii. 22, 23.

III. But He exercises it *through* the Church, which is His Body.

Illustration. The human will and intelligence seated in the *head* act through the members. The life which is in the head regulates the actions of the hands, not by mechanical impact but by vital energy. *Fr. Benson, 'Life beyond the Grave,'* p. 495.

GOD led the Israelites out of Egypt *by* Moses and Aaron. Exod. xx. 1, 2 ; xiii. 17. Deut. viii. 2. Exod. xxviii. 1. Ps. lxxvii. 20.

O. B. L. 'the Head of the Body, the Church,' *acts through* His Ministers. Col. i. 18. Eph. i. 23.

IV. The *Appointment* of the Apostolic Ministry.

1. Chosen after a night of prayer. L. vi. 13.

2. *Apostle*, that is, 'sent.' A man cannot make himself a minister of CHRIST. He must be *called* and *sent* by CHRIST. Heb. v. 4, 5. Rom. x. 15.

Illustration. H. M. Ministers of State do not appoint themselves. Officers in Army receive a commission. Dissenting Ministers are not 'able,' *i.e.* sufficient ministers (2 Cor. iii. 6) of the mysteries of GOD. 1 Cor. iv. 1.

3. The Ministers of CHRIST receive the HOLY GHOST to fit them for their work. J. xx. 22.

Cf. words used by Bishop in the ordering of Priests and the consecration of Bishops.

This Gift is distinct from personal holiness, and is effectual for the end for which it is given. Good men may hide the evil of their system, and bad may disgrace the truth they teach ; but 'the unworthiness of the ministers hinders not the effect of the Sacrament.' Cf. Article xxvi.

The wooden trough may be rotten, but it conveys the mountain stream unpolluted for miles. The burning-glass may remain cold itself, but it concentrates the kindling rays of the sun. Cf. the ecclesiastical authorities at Jerusalem, who could tell where CHRIST was to be born, but did not go themselves to worship Him.

4. The Apostolic Ministry is to *continue* until the end of the world. M. xxviii. 20 ; Hymn, 352.

The Life would cease if the Commission to propagate it were to cease.

5. There must be some means of appointing a succession of Ministers. This means is ORDINATION, or the Laying on of Hands. Acts, xiv. 23. Titus, i. 3. 2 Tim. ii. 2.
" vi. 6. " i. 6.
" xiii. 3. I " iv. 14.

Illustration. Railway-train carriages attached first to engine, then to one another, the motive power throughout being the same.

V. The *Nature* of the Apostolic Ministry.

1. Through the Ministry O. B. L. exercises His *ruling power* as *King*. He has given to His Ministers power to *bind* and *loose* (M. xvi. 19 ; xviii. 18), to maintain discipline, decree ceremonies, and judge in controversies. Arts. XX., XXIII.
2. Through the Ministry He *teaches* the world as *Prophet*. M. xxviii. 20.
3. Through the Ministry He *unites* us to GOD as our *High Priest* and Mediator, dispensing Grace through the Sacraments, Interceding and Blessing ; e.g. in Holy Baptism. M. xxviii. 19.
" Absolution. J. xx. 23.
" Holy Communion. 1 Cor. x. 16.

VI. The *Orders* of the Apostolic Ministry.

'It is evident unto all men . . . by lawful authority.' See Preface to Ordinal in Prayer-book.

- (a.) Bishops. Titus, first Bishop of Crete. Titus, i. 5.
Timothy of Ephesus. 1 Tim. i. 3.

- 'The seven stars are the angels' (or Bishops) 'of the seven Churches.' Rev. i. 20.
- (b.) Priests or Presbyters. 'Ordain elders in every city.' Titus, i. 5.
- (c.) Deacons. 'Let them use the office of deacons.' 1 Tim. iii. 10.

Conclusion.

- (a.) To hold such in 'reverend estimation.' L. x. 16. J. xiii. 20. Art. xxvi.
- (b.) If we are to be united to GOD we must continue steadfastly in the 'Apostles' doctrine and fellowship.' Acts, ii. 42.

CXIV

The Annunciation of the B. V. M.

Joys and Sorrows

The five Joyful Mysteries.

1. The Annunciation. L. i. 26, and following.
2. The Visitation. L. i. 39, " "
3. The Nativity. L. ii. 7, " "
4. The Presentation. L. ii. 22, 34.
5. The Epiphany. M. ii. 1. Is. lx. 3.

The five Sorrowful Mysteries.

1. The Agony. L. xxii. 41.
2. The Scourging. Is. liii. 5.
3. The Crown of Thorns. Mk. xv. 17.
4. The Crossbearing. J. xix. 17.
5. The Crucifixion. L. xxiii. 33, &c.

The five Glorious Mysteries.

1. The Resurrection. M. xxviii. 2.
2. The Ascension. Acts, i. 9.
3. The Session. Acts, v. 31. Ps. xxi. 3, &c.
4. The Descent of the HOLY GHOST. Acts, ii. 1.
5. The Marriage of the Lamb. Rev. xix. 6, 7.

CXV

Annunciation of B. V. M.

The Religious Life

'Religious' is here not used in its modern sense of 'godly,' nor even in the older sense of 'outward service' as our Translators used it in S. James, i. 27, but in its primary Latin sense.

I. VOWS.

Religion is the way whereby GOD is reunited to man.

'*Religare*,' a rebinding of Man to GOD, or
'*Re-eligere*,' a re-election of GOD by man as } S. Augustine.
his end.

When the rebinding is such that it ignores all } it is called,
other ties, } emphatically,
When the re-election knows no other object of } *Religion*.
choice,

The first recorded Vow is that of Jacob. Gen. xxviii. 22. Deut. xxiii. 21-23.

Vows are of two kinds. 1. Affirmative ; 2. Negative.

1. To do or give something, as Jacob.

2. To abstain from something lawful, as the Rechabites and the Nazarite. Numb. vi.

Vows of Females sometimes overruled. Numb. xxx. 1-16.

„ made by Parents for Children. Judg. xiii. 2-5, 12-23.
L. i. 13-15.

When one offers *all* to GOD, body, soul, and substance, then one makes the three offerings of Chastity, Obedience, and Poverty.

II. 1. POVERTY.

'A rich man shall *hardly* enter,' says O. B. L. M. xix. 23.

'Hard for those who *possess* riches, impossible for those who trust in them.' S. *Chrys.*

'He loves Thee less who loves somewhat not because of Thee.' S. Aug., *Confessions*.

'If thou wilt be *perfect*, sell,' &c. M. xix. 21.

O. B. L. loved him before he sold all. Mk. x. 21.

S. Barnabas an example of voluntary poverty. Acts, ii. 45 ; iv. 37.

Crates the Theban, who went to study philosophy at Athens, lightened himself of a great weight of gold, thinking he could not possess wealth and virtue.

Aristotle says that *external* things are a necessity to *operation*, but an impediment to *speculation*.

S. Jerome to monk Rusticus, 'Christum nudum, nudus sequare.'

2. CHASTITY.

Continency a Gift, Marriage an Institution of GOD. See Exhortation in Marriage Office, and 1 Cor. vii. 38.

Literal following of the Lamb. Rev. xiv. 4.

Matrimony may hinder perfect union with GOD, because of

1. The sensible sweetness and comfort of it.

2. The cares of a family. 1 Cor. vii. 32, 33. Cf. Mk. x. 29, 30.

3. OBEDIENCE.

Perfect union most attainable by imitating O. B. L.

If perfect, 'Follow ME.' What more characteristic of O. B. L. than obedience?

He was obedient unto *death*.

His Meat and Drink to do the Will of the Father.

Subjected His Human Will to the Will of His Mother.

S. Paul's Injunction. Heb. xiii. 17.

- III. Vows to be acceptable to GOD must be in answer to Vocation. See first question in Ordering of Deacons and Priests. They then become sacramental; *i.e.* GOD blesses the offering with suitable Grace.

Vocation is the Voice of the HOLY GHOST heard in the heart and requiring an answer. It is a call to the Soul into the Heart of the Incarnate, not into a mere resting-place, but into its life. Enlightened by indwelling Wisdom difficulties disappear, and the Soul finds entire satisfaction. United to Him He puts forth His power, and reproduces Himself in us.

Vocation must be approved by qualified authority as well as heard in our own hearts.

Example of one who did not then respond to his Vocation. Mk. x. 21, 22.

The Church as she receives Vows on behalf of O. B. L. has power under certain circumstances to release from them.

- IV. Voluntary poverty is the General of which Almsgiving is the Particular.

A *sacrifice is acceptable*; a *holocaust* is in accordance with the *mind* of CHRIST, Who gave Himself *wholly*, for there are degrees of dedication. Rom. xii. 2.

The three vows sum up other works of life.

Poverty : Labour.

Chastity : Vigils. Fasts.

Obedience : Study. Prayers. Visitation of the Sick.

Of the three, Obedience is the best, as offering to GOD the *Will*, and so including the other two.

The offerings must be secured by vow, because, to be perfect, we must serve to the *end*.

'No man, having put his hand to the plough,' &c. L. ix. 62.

A vow alone secures perpetuity.

One should not offer to GOD what would be an insult if offered to oneself ; *e.g.* a husband for five years.

THE RELIGIOUS STATE has three excellent Qualities.

1. *Its Consecration* to GOD, which, though less exalted (not being a Sacrament), is more complete than that of the Priesthood, being an Holocaust or Entire Sacrifice of body, mind, and spirit. Mk. x. 21.
2. *Its Perfection* through imitation of CHRIST in the Counsels of Poverty, Chastity, and Obedience. Cf. M. xix. 17 and 21, with Jas. i. 17. All are called to Perfection (M. iv. 22), but in different ways.
3. *Its Perpetuity*. Through vows which make it a state more lasting than Matrimony, which is terminated by death. Without vows it would not be a *state*. L. xiv. 26.

After the Perfect Example of O. B. L., His Mother comes next.

1. *The Blessed VIRGIN*, though His Mother.
2. Poor, for she gave even her only SON to GOD. J. xix. 26, 27.
3. Obedient, for she gave her WILL. 'Be it unto me,' &c. L. i. 38.

CXVI

S. Mark

THIS HIS LATER ROMAN NAME ; 'JOHN' HIS JEWISH.

Acts, xiii. 5-13 ; xii. 25.

I. HIS LIFE.

1. *Connected with S. Peter*, Acts, xii. 12, and *S. Paul*, xii. 25.
2. The Church in Jerusalem met at *his Mother Mary's house*. Acts, xii. 12.
3. Possibly, therefore, *interested in O. B. L.'s arrest*. Mk. xiv. 51, 52.
4. Also *nephew or cousin to S. Barnabas*. Col. iv. 10. Philem. 24.
5. The '*Minister*' of *S. Paul* at the beginning and end of his labours. Acts, xiii. 5. 2 Tim. iv. 11.
6. The '*Interpreter*' or Secretary of *S. Peter*. S. Jerome says he wrote the Gospel from S. Peter's dictation. 1 Pet. v. 13.
7. Early history states him to have been sent to Egypt by S. Peter, where he founded the Church of Alexandria, and was martyred.

II. HIS GOSPEL.

1. *Ranks with Matthew and Luke* rather than John in the treatment of his subject; therefore called one of the three Synoptists.

2. *Unlike them, omits the Birth and Childhood of the 'Son of GOD,' beginning with His Ministry.*

3. *Traces of S. Peter's Influence.*

(a.) It is the Gospel of an *eye-witness*.

i. Though briefest, gives most vivid pictures; e.g. v. 1-20.

ii. Describes O. B. L.'s look four times when others silent. iii. 34; viii. 33; x. 21, 23.

iii. " " human feelings. iii. 5; vii. 34; viii. 12.

iv. Gives names and designations. Levi, son of Alphæus. ii. 14. Boanerges. iii. 17. Jairus. v. 22. Carpenter. vi. 3. Syrophenician. vii. 26. Dalmanutha. viii. 10. Bartimæus. x. 46. Alexander and Rufus. xv. 21.

(b.) Redundant mention of S. Peter. i. 36; xi. 21; xvi. 7.

(c.) *Peter's humble origin.* i. 16-20.

(d.) " *connexion with Capernaum.* i. 29.

(e.) *Name of Peter given by O. B. L.* iii. 16.

(f.) *Omission of Peter's name* when mention would be to his credit.

i. Walking on the sea. M. xiv. 28.

ii. Blessing pronounced on him. M. xvi. 17, 19.

iii. A promise of Glory to him. M. xix. 28.

iv. Peter was sent to prepare the Passover. L. xxii. 8.

v. His repenting 'bitterly.' M. xxvi. 75. L. xxii. 62.

4. *Written for Gentile and specially Roman Christians, as seen by*

i. Careful explanation of Jewish terms and customs.

ii. Use of ten Latin words Grecised; five *peculiar* to him. Centurio. Legio. Speculator. Denarius. Census. Quadrantes (expt. M. v. 26). Flagello (expt. M. xxvii. 26). Prætorium. Sextarius. Grabatus.

iii. A Gospel of *facts* rather than *discourses*, { suited to the
" " *action* " " *reflection*, { Roman genius.

iv. Fewer references to Old Testament, only twenty-four (one only, viz. i. 2, in his own person), whereas Matthew has sixty-five, Luke has forty-three.

v. Matter that might offend Gentiles omitted. M. vi. 7, 8; x. 5.

5. *Subjects peculiar.*

- i. O. B. L.'s words about the Sabbath. ii. 27.
 - ii. The Intervention and opinion of His friends. iii. 21.
 - iii. Parable of **S**eed growing **S**ecretly. iv. 26-29.
 - iv. Healing of **D**eaf at **D**ecapolis. vii. 31-37.
 - v. " **B**lind at **B**ethsaida. viii. 22-26.
 - vi. The young man who fled naked. xiv. 51.
6. Written probably between 63 and 70.

LEARN

- 1. From his life to *associate with Saints.*
- 2. " Gospel to *closely observe O. B. L.*
- 3. " " *grow in Grace internally.* iv. 26-29.

CXVII**SS. Philip and James****The Three Orders**

LEARN HYMN 352.

I. (A.) ALWAYS A THREEFOLD MINISTRY IN THE CHURCH.

<i>Jewish.</i>	High Priest.	Priests.	Levites.
<i>O. B. L. on earth.</i>	Himself.	Apostles.	Seventy. L. x.
<i>Apostolic Church.</i>	Apostles.	Elders.	Deacons.
<i>Post-Apos. Church.</i>	Bishops.	Priests.	Deacons.

(B.) In distinguishing the Officers we must not be guided by their names, but by their functions.

First Order. Embracing all three, to govern, feed, and extend His Church till O. B. L. shall come again.

Second Order. To feed the flock. 1 Pet. v. 1-5.

To pray for the sick. Jas. v. 14.

To minister, or serve the Altar. Acts, xiii. 2.

Third Order. To assist the higher Orders.

Three Orders alluded to under different names. 1 Cor. xii. 28.

- (C.) S. Paul mentions the three Orders, writing to Timothy, of
 The first Order was { S. Paul himself (see opening of each Epist.).
 Timothy himself (though under S. Paul),
 for he could ordain. 1 Tim. v. 22.

The second Order was, Overseers, Elders. 1 Tim. iii. 1-7 ;
 v. 17.

Those who superintended, whether flocks or pastors, were at first indiscriminately called Overseers = Bishops ; the title was, however, soon restricted to those who did the latter.

In the N. T. Episcopos and Presbyteros are synonymous. The former suggests the *duty*, the latter the *dignity* of the office.

The third Order was, Deacons. 1 Tim. iii. 8-13.

- (D.) *Ignatius*, martyred at the beginning of the second century, distinguishes the three Orders by the titles we now use, viz. Bishops, Presbyters, Deacons. *Ad. Mag.* ii. 5.
- (E.) 1. If the government of the Church in the time of the Apostles was *not Episcopal*, that form could hardly have won for itself universal acceptance, without one distinct protest, within a few years of the death of S. John.
2. *We have, moreover, positive testimony that it was, for*
- (a.) Episcopacy alone accounts for the change of position of *S. James the Less*.

From the third rank in the list of Apostles, M. x. 3. See p. 210. To the first place in the Church of Jerusalem.

- i. Special appearance of O. B. L. vouchsafed him. 1 Cor. xv. 7.
- ii. 'Unto James and to the brethren.' Acts, xii. 17.
- iii. At the Council he suggested the decision and passed the decree, though SS. Peter and John were there. Acts, xv.
- iv. On three, if not four, occasions, embracing a period of at least twenty years, he was found in residence in Jerusalem by S. Paul, and visited by him. Acts, ix. 26. Gal. i. 19. Acts, xxi. 18.
- v. S. Paul describes him as a 'pillar,' and places him before SS. Peter and John. Gal. ii. 9.
- vi. Certain Judaisers professed to come from James. Gal. ii. 12.

vii. The Epist. of James stands first of the three catholic Epistles ; before those of S. Peter and S. John.

If this S. James be not one of the Twelve, his elevation to this position is the more remarkable, taking precedence of the twelve at the Council. Acts, xv.

(b.) We also find *Timothy* in charge of the Church at Ephesus.
1 Tim. i. 3.

(c.) „ „ *Titus* at Crete. i. 5.

(d.) „ „ *Epaphroditus* at Philippi. ii. 25 ; iv. 18.

(f.) Negative testimony not sufficient to nullify the above ; e.g.

1. Churches founded by Missionary Apostles would often be without a localised Bishop ; e.g. S. Paul had the personal care of many Churches.

2. In times of persecution the second Order would, as a body, attract less observation than a single representative (comp. Acts, xii. 1, and xi. 30) ; though to save the rest the Bishop would sometimes offer himself for sacrifice, as Ignatius at Antioch to Trajan.

3. The Church at Corinth in S. Clement's time expelled its ministers altogether, and so writing to them, he does not once mention their President or Bishop.

II. ALL THREE ORDERS ORDAINED BY BISHOPS.

Second and Third Bishops' delegates.

Therefore every Church must have Bishops for her full life ; not necessarily Priests and Deacons.

At first the Apostles were the sole Ministers ; then Apostles and Deacons ; then Apostles, Presbyters (Bishops), and Deacons ; then Apostles (represented here and there by *delegates* =), Presbyters (Bishops), and Deacons ; finally Bishops, Presbyters, and Deacons.

The Ministry is developed from *above*, not from *below*. Bishops are not 'prelates' (in the Presbyterian sense), but, on the contrary, Priests and Deacons are 'Delegates' of the Apostles, to whom and to whose successors all the functions were committed. Hence it is impossible to retain delegated authority without that which delegates it ; therefore Presbyterian Orders can have no validity.

In the N. T. there are no less than ten distinct titles of Ecclesiastical *Office*.

1. Apostles.

2. Prophets.

3. Evangelists.

4. Angels.

5. Ministers.

6. Pastors.

10. Deacons.

7. Teachers.

8. Bishops.

9. Presbyters.

All except the last could be applied to the same persons. Office is variable. What is permanent is Order, and Order shews itself in Ordination. See *Ch. Quar.* Jan. 1886. The Threefold Ministry.

RESOLVE,

- III. To observe Apostolical Order, lest we perish in the gainsaying of Core.

CXVIII

Life of S. Barnabas

EPIST. ACTS, XI. 22.

His *Character* sets forth the *Seven Gifts of the HOLY GHOST*, especially True Godliness or *Piety*, the sixth. See Catechising 83. Joseph, Joses, called by Apostles Barnabas (Acts, iv. 36), *i.e.* Son of Exhortation or Consolation—a Levite.

- I. Sixth. *Piety*. Sold his land in Cyprus, and gave proceeds to the Apostles.
- Sixth. *Piety*. As an older disciple and fellow-pupil [under Gamaliel?] of Saul, introduces the late persecutor to the Apostles.
- First. *Wisdom*. Sent to Antioch to watch the preaching there of men of Cyprus and Cyrene, who admitted Heathen to Christianity. Acts, xi. 19–26. His own Epist. x. 12.
- Second. *Understanding*. Saw the Grace of GOD and was glad.
- Third. *Counsel*. Goes to Tarsus for Saul, who was foreordained for this work. Acts, xxvi. 17.
- Sixth. *Piety*. Sent with Paul to Jerusalem with alms. xi. 30. His own Epist. xiv. 21.
- Fourth. *Ghostly Strength*. With Paul ordained and sent forth as Apostles on Mission, A.D. 45. Acts, xiii. 2—xiv. This S. Paul's first Mission journey in Cyprus and Asia Minor. See p. 216.
- Fifth. *Knowledge*. Sent with Paul, A.D. 50, to Council at Jerusalem. Acts, xv.
- Seventh. *Holy Fear*. As shown in care for Mark's soul. xv. 36. Parting of Barnabas and Paul on this ground. Paul, just and severe; Barnabas, tender and compassionate, takes Mark with him to Cyprus.

- II. *His failing through human respect.* Too good-natured, Barnabas a link (through Mark) between S. Peter and S. Paul, but led to dissimulate from his desire not to offend. 'Chaqu'un à les défauts de ses qualités.' Gal. ii. 9, 13.
- III. *Resolve to follow his example in,*
- (a.) Voluntary Poverty (if called to) and Charity, as seen in,
 - 1. His selling all. 'If thou wilt be perfect.' M. xix. 21.
 - 2. His being chosen to take alms.
 - (b.) Sympathy and consideration for others, as seen in,
 - 1. Introducing Saul to Apostles.
 - 2. Espousing the cause of his nephew. Col. iv. 10.

CXIX

S. John Baptist

Ps. cxxxii. 18. 'I have ordained a Lantern for mine Anointed.'

His Life and Position among Saints altogether exceptional, as being a connecting link between the two Dispensations.

- I. NO PREVIOUS SAINT GREATER THAN HE.
 - II. LESS THAN THE LEAST OF THOSE IN THE KINGDOM
- } M. xi. 11.
- This arises from his being the King's Messenger but not the King's Minister.

- I. GREATEST OF SAINTS OF OLD DISPENSATION.
- 1. His Birth miraculous. L. i. 36. Commemorated by the Church (June 24) rather than his Martyrdom.
 - 2. No sin recorded. L. i. 15. Cf. Jer. i. 5.
 - 3. His Testimony to O. B. L. full and immediate—
 - A. While yet unborn. L. i. 44.
 - B. At O. B. L.'s Baptism. M. iii. 13-17. Mk. i. 9-11. L. iii. 21-23.
 - C. To the Priests and Levites sent to 'Bethany beyond Jordan.' J. i. 19-28.
 - D. In the Presence of O. B. L. Himself. 'The next day' and again 'the next,' he calls Him the Atoning Sacrifice. J. i. 29, 35.

- | | | | |
|---|-----------------|---|--|
| 2. Unshaken . . . | M. xi. 7. . . | { The Shittah,
used for
door-posts of
Tabernacle . } | { Ex. xxvi. 36, 37. |
| 3. Unchanging . . . | Mk. i. 3. . . |  |  | { Myrtle (Evergreen) . } | { Is. lv. 13. |
| 4. With unction . . . | J. iii. 29, 35. | Oil (Olive) . . . | { Ps. lii. 9.
Is. lxi. 3.
Ex. xxvii. 20. |
| 5. Resorted to
by sinners . . . | { M. xxi. 32 | Fir | Ps. civ. 17. |
| 6. Preparing for
CHRIST'S
footsteps . . . | | { Mk. i. 3. . . | Pine |
| 7. Inflexible . . . | Mk. vi. 17, 18. | | Box . . . . . | Is. lx. 13. |

III. REPENTANCE MUST NOT BE DELAYED FOR SEVEN REASONS :

1. Because sin may become a *habit*. Jer. viii. 6 ; ix. 5.
2. " we may fall from one wickedness to another. Hosea, iv. 2. Rom. ii. 5. Rev. xxii. 11.
3. " of sudden death. Prov. xxvii. 1. Eccles. v. 7. M. xxv. 13. L. xii. 20. Rev. iii. 3.
4. " in extremities other things occupy the mind. 1 Sam. iv. 18 ; xxxi. 2. 2 Sam. xx. 10. Eccles. xii. 1.
5. Lest Hell should torment us. 1 Cor. iii. 13. Heb. x. 31.
6. Because of the difficulty of true Repentance. Hosea, xiii. 12. Heb. xii. 16, 17.
7. " of the shame men feel in confessing not their sinfulness, but their sins. Jer. iii. 3. L. xviii. 13.

GOD hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth. *S. Anselm, quoted by Quarles.*

LESSON.

Sixfold. See Collect.

CXX

Life of S. Peter

Simon (Hebrew) is 'Hearer.' Peter (Greek) is Cephas, (Hebrew) Rock. Name given by O. B. L.

A well-to-do Fisherman, who lived first at Bethsaida, then (in a large house, perhaps, belonging to his Mother-in-law) at Capernaum. L. iv. 31, 39, 40.

'Ignorant and unlearned ;' that is, not taught in schools of Rabbin.
Acts, iv. 13.

His—

1. *Finding*, and being found by, JESUS, through his Brother.
J. i. 41, 42.
 2. *Following* JESUS. L. v. 1-11.
 3. *Faith* in JESUS. M. xvi. 16, ff.!
 4. *Faithfulness* to JESUS when others fall away. J. vi. 68.
 5. *Failing* of faith. M. xiv. 30.
 6. *Flinching* from the LORD'S Cross. M. xvi. 21-23.
 7. *Fall*. M. xxvi. (35), 69-75. Story of his ever weeping when he heard a cock crow.
 8. *Future* (when restored), prophesied. J. xxi. 15, ff. ; 18, ff.
 9. *First* place.
 - (a.) *With two others*. Transfiguration. M. xvii. 1.
Jairus's daughter. L. viii. 51.
Gethsemane. Mk. xiv. 33.
 - (b.) *Alone*.
 - i. Primus inter Pares. M. x. 2.
Addressed by O. B. L. as representing the Apostles.
Speaks to O. B. L. on their behalf. J. vi. 66-69.
 - ii. On Easter Day to enter Tomb. J. xx. 6.
 - iii. Of Apostles, to whom O. B. L. appeared. 1 Cor. xv. 5.
 - iv. To get to O. B. L. J. xxi. 7.
 - v. In proposing the election of an Apostle Acts, i. 15.
 - vi. To speak on the day of Pentecost. „ ii. 14.
 - vii. To heal in the Church. The Lame man. „ iii.
 - viii. To judge in the Church. Ananias and Sapphira. „ v.
 - ix. To baptize a Gentile. „ x.
 - x. To confirm converts. „ viii. 14.
- His Prison at Jerusalem twice opened. „ v. and xii.
Again „ at Council, six }
years after (?), when he met S. Paul. } „ xv. 7.
Gal. ii. 1-10.

Seven speeches recorded.

1. *Election of Matthias*.
2. *Day of Pentecost*.
3. *On Healing of the Lame man in Solomon's Porch*.
4. *Same subject before the Sanhedrim*.

5. *On being arrested the second time.* v. 17, 29.
6. *Regarding the admission of the Gentiles to the Covenant.* xi.
7. " " *obligation of the Gentiles to keep the Jewish ritual.* xv.

Two Epistles extant.

S. Mark's Gospel the epitome of his Preaching.

(With him when he wrote from Babylon. 1 Pet. v. 13.)

Legend of S. Ambrose of the 'Domine quo vadis?'

Said to have been crucified at Rome, head downwards.

Good Text. 1 Cor. i. 26, 27. Fisherman, then Apostle.

CXXI

S. James, first Martyr of the Twelve

The Book of Acts

I. In the Gospels we see O. B. L. forming His Church on Earth ; that is, what He *began* to do and teach. Acts, i, 1.

In the Acts we see him, having quickened the Church with the HOLY GHOST, *continuing* His work and teaching ; *i.e.* ruling His Church from Heaven.

O. B. L., called 'The LORD' one hundred times, still the Centre Figure. The Apostles seem ever saying, 'Why look ye on us?' iii. 12.

Written by S. Luke, as seen by, (1) *Introduction*, (2) *Similarity of style with Gospel*, (3) *Use of same words and idioms*.

He is not often mentioned in S. Paul's Epistles, because the first six of them were written when S. Luke was absent, in S. Paul's second journey. (See Lives of both.)

Published at Rome, at end of S. Paul's first Imprisonment, A.D. 63.

The Author joins S. Paul at Troas [because of latter's illness?] (xvi. 10), and is left by him at Philippi (xvii. 1), [because S. Paul better?]. May have written Gospel now, and thought of Acts, while he probably presided over the Church here. Joins S. Paul again when at Philippi (xx. 5), and continues with him. 2 Tim. iv. 11.

Two Apostles prominent in Acts :

S. Peter, who had been called on earth and had denied Him.

S. Paul, " " from heaven and had persecuted Him.

They divide the book between them at end of chap. xii.
 The first half comprises (a) Jerusalem, (b and c) Judæa and Samaria, &c.
 The second half extends to (d) the whole earth, that is the Roman Empire. } i. 8.

II. (a.) JERUSALEM.

- Chap. i. By the Ascension and election of Matthias S. Luke links this Book to his Gospel.
 „ ii. GIFT of THE HOLY GHOST and BIRTH of the CHURCH.
 „ iii. SS. Peter and John in Solomon's Porch : who are
 „ iv. Opposed by the Authorities. The HOLY GHOST comforts the Church. 31. Her generosity. 34.
 „ v. Sacrilege within punished. 1-11. Increase of the Church assembled in Solomon's porch. 12-16. Further opposition on part of the Sanhedrim, against all the Apostles.
 „ vi. Appointment of Seven Deacons. 1-6. Increase of Church. 7. One of whom, S. Stephen, of great power.
 „ vii. His apology becomes an accusation before Sanhedrim. Martyrdom, Saul voting.
 „ viii. 1-3. Saul scatters all except Apostles.

(b.) SAMARIA AND JUDÆA.

- Chap. viii. 4. S. Philip, another deacon, baptizes at Samaria. SS. Peter and John confirm there. Simon Magus rebuked, 9-13; 18-24. Philip baptizes also Candace's chamberlain, and preaches from Gaza to Cæsarea.
 „ ix. 1-31. Conversion and Baptism of Saul, A.D. 37, and visit to Jerusalem, A.D. 40. 32-43. S. Peter at Lydda (Æneas) and Joppa (Tabitha).
 „ x. S. Peter baptizes first Gentile convert, Cornelius, at Cæsarea, after testimony (xv. 8) of the HOLY GHOST.
 „ xi. 1-18. Defence of, and acceptance by the Church of this action.

(c.) CYPRUS, PHœNICIA, AND ANTIOCH.

- Chap. xi. 19. [Return to viii. 4.] Extension of the Faith to above places. S. Barnabas sent to Antioch to Christians (called so first here). Fetches S. Paul from Tarsus. They stay a year, A.D. 43. Second visit of S. Paul to Jerusalem, with Alms, in time of Claudius' famine, A.D. 44.

AT JERUSALEM, A.D. 44.

Chap. xii. Herod Agrippa I. persecutes. Slays S. James the Great. Imprisons S. Peter (who is miraculously set free in answer to perpetual intercession of the Church). Is cut off miserably in his pride.

S. Peter, first in founding and furthering the Church, now resigns his place to S. James the Less at Jerusalem. See p. 232. See his Life for his seven speeches, p. 238.

(d.) ROMAN EMPIRE.

Chap. xiii. To end of Book. See S. Paul's Life, p. 216.

CXXII

S. Bartholomew

Silence

REV. VIII. 1.

I. THE MAJESTY OF SILENCE.

A. IN GOD. 1. S. Ephrem (Rhythm ii. p. 10.) calls it The Name of GOD the FATHER. 'Glory to the Silence Who spake by His Voice.'

'The FATHER uttered One WORD . . . and He utters Him for ever in everlasting Silence. The soul to hear It must be silent also.' *S. John of the Cross.*

Amid the eternal silences GOD'S endless Word was spoken, none heard but He Who always spake, and the silence was unbroken.

2. The WORD was conceived in the Silence of Contemplation, born at midnight (Wisdom, xviii. 14, 15), lived in the obscurity of silence 18 years, silently fasted 40 days, His very Preaching (J. viii. 6, and Gosp. 2 Lent) and His Passion (J. xix. 9) were marked by silences. The Tomb, the Resurrection before dawn. The Eucharistic Presence. The second coming. 1 Thess. v. 2.

3. The operations of the HOLY GHOST are silent in men. Cf. Rom. viii. 26. He bestows on the Saints the Power of supernatural silence and calm. Semper Agens, semper Quietas.

R

Therefore silence befits us in His Presence. If earthly King silent, courtiers silent too. The Sovereign first addresses the guests. Disrespectful to chatter to a superior without giving him time to speak. Cf. our hasty kneeling down, our hurried prayers, and speedy dissipation afterwards. As if GOD might catch our attention only when we happen to be thinking of nothing else.

Worldliness often more dangerous than gross sin; the latter sometimes produces a reaction of dismal silence which may lead to Repentance, the former generally keeps the soul from thought and solitude.

B. IN NATURE. The Mountain top. The depth of the Forest. The Wilderness, Mk. vi. 31. At eventide, 'the better soul that slumbered wakes to calm delight.' The active working of Nature's energy by day finds its fittest complement in the silent contemplation of her glory by night. Nature's silence sometimes awful; *e.g.*, The heavy stillness before first flash of thunderstorm.

C. IN HUMAN LIFE. There is a power of Principle too stern for speech, a grief too deep for sobs, a patience which suffers and makes no sign, a fortitude which hastens not to answer when falsely accused. These kinds of silence move our admiration or pity more than the careless string of endearing epithets, or fretful complaint, or railing in answer to railing.

In crowded court of Justice—conflicting testimony, learned argument, eloquent appeal all over—hushed silence as jury re-enter box. Cf. M. xxii. 12. Solemn silence of death-chamber, when even most devout bystander would rather pray in silence than aloud. In silence the passing soul must take its last farewell.

II. HOW OBSERVED.

A. IN HEAVEN there is the Silence (1) Of Love unutterable, (2) Of Knowledge too profound for speech, (3) Of Repose in the Everlasting Arms, (4) Of Awe in the realisation of Incarnate Deity, (5) Of Exaltation at the Vision of so sublime a Majesty, (6) Of correspondence with the Divine Energy, (7) Of absolute submission to the Divine attraction.

B. IN THE INTERMEDIATE STATE.

1. Where the Souls of the faithful departed *rest in Peace*. Is. lvii. 2.
2. The *Retreat* of ages where they prepare for the activities of the Resurrection body on the LORD'S Day. Heb. iv. 9. Margin.
3. There is the not unbroken Silence of Expectation, and of Hope, and of Holy Fear. Rev. vi. 10, 11.
4. The Work is made ready. 1 K. vi. 7. There is the silence of absolute surrender to (1) The Fire of the Refiner, (2) The Pierced Hand of the Potter (3) The all-holy Will of GOD.

C. IN EARTH. Hab. ii. 20. Silence

1. *Of Discretion*. GOD has given us two ears but only one tongue, to show that we should be more ready to listen to others than to speak. Cf. Amos, v. 13.
2. *Of Discipline*. To obtain Mastery over the tongue. Prov. xvi. 27, 28. Jas. iii. 2, 6.
3. *For united Prayer*. See Ord. of Priests, before Veni Creator. 1 Thess. v. 25.

BUT THERE IS A CULPABLE SILENCE. Eccles. iii. 7.

- (1) When GOD'S Glory demands our speech, (2) When His Love calls for our witness, (3) When another is blamed for our fault.

D. ONLY IN HELL NO SILENCE. M. xxv. 41 ; viii. 12. Mk. ix. 46.

III. TALKATIVENESS.

1. Wrong and foolish. A disease of morals. A Dysentery. A vomiting. Prov. xv. 2. Margin. Mere talkativeness hurtful in itself, apart from any wish to do harm or tell lies. Prov. x. 19. Talkative people may begin intending only to speak of indifferent trifles, but they cannot stop there, and go on to discuss characters and secrets. Talkativeness a torrent that must flow. Chance circumstances determine its direction. 'No fool *can* hold his tongue.' Prov. xxix. 11. Concealed folly is a part of wisdom. Job, xiii. 5.
2. Loquacity an impediment to spiritual progress, for Holiness is an inward silence stilling every earthly sound.
3. Heathenish even in prayer. M. vi. 7. 'Fools rush in where angels fear to tread.'

CXXIII

PRESENTMENTS OF THE FOUR GOSPELS.

Ezek. i. 10.	Ancient Interpretation.	Rev. iv. 7.	Modern Interpretation.
Man ... M.	for Human History.	Lion ... M.	for Royal Tribe of Judah.
Lion ... Mk.	„ Conqueror.	Calf ... Mk.	„ Service.
Ox ... L.	„ Sacrifice.	Man ... L.	„ Manhood.
Eagle... J.	„ Godhead.	Eagle... J.	„ Godhead.

Thus S. Jerome ; but S. Augustine, Lion for M., Man for Mk.
Harm. of Gosp., B. iv. Chap. x.

Some, not observing the usual sequence of the Evangelists, keep the symbols as in Ezekiel.

S. Matthew

Apostle and Evangelist, writing Gospel ten years after Ascension.

I. LIFE. Son of Alphæus ; not Alphæus, father of S. James the Less.

A Man named *Levi* by Mk. (ii. 14) and L. (v. 27).

1. Is called from the *receipt of custom*, and
2. Makes a *feast* to O. B. L.

A man named *Matthew* in the first Gosp. ix. 9.

1. Has a *similar call*, and this is
2. Followed by *meat in the house*.

In the first list of Apostles he is called *Matthew the publican*. x. 2.
 See page 210.

II. GOSPEL. *Probably written in Hebrew ; certainly for Jews.*

For, 1. *Jewish Manners* are *not explained* as in Mark and Luke.

2. It is the object of Matthew to set forth O. B. L. as the *Promised Messiah*. Uses expression, '*that it might be fulfilled*.'

3. The *Genealogy* is traced.

- i. From *Abraham* ; that is, the Father of the Jews,
- ii. Through the *Royal Succession*, and not from father to son, as in Luke.

4. JESUS is the *King of Israel* and *Restorer of the Kingdom*.
 called '*Son of David*' eight times.

'*Kingdom of Heaven*' spoken of thirty-three times.

5. *Sixty-five references* to Old Testament ; whereas Luke forty-three, Mark twenty-five.

Uses the word '*spoken*' in reference to Old Testament twenty times. This is peculiar to Matthew.

6. *Relates the Temple Tribute*. xvii. 24.

III. SEVEN PARABLES OF THE KINGDOM IN CHAP. XIII, II., V, VI., AND VII. PECULIAR TO M.

	SUBJECT.	TEACHING.	PURPORT,	ORDER OF TIME.
I.	The Sower.	Fourfold reception of the Word and Results.	<div> <div>Caution.</div> <div>Encouragement.</div> </div>	Apostolic or Seed-time of Church.
II.	The Tares of the Field.	The Seed is seen in the <i>good</i> ; evil sown by Satan, only permitted by GOD.		Early Heresies.
III.	The Grain of Mustard-seed.	External Development. Self-developing power manifested externally. Birds, &c. = People make a convenience of Church Organization.		Internal Growth to Roman Empire.
IV.	The Leaven.	Internal Development. Power of assimilating a foreign mass.		Leavening and being leavened.

Conclusion of Parables spoken to the Multitude. Interpretation only to the Disciples. Mk. iv. 10, 11.

V.	Hidden Treasure found.	By a Labourer. Grace unexpectedly found. He must labour in The Field = The Church, to find the Treasure = CHRIST.	Peace,	Sacramental Religion.
VI.	The Merchant and the Pearl of great price. Treasure of the deep.	By a Pearl Dealer, Holiness sought and obtained. His search is determinate, discriminate, unremitting. Heb. vi. 1.	Perfection.	Personal Holiness.
VII.	The Draw-net.	The Ingathering and Separation.	Final Judgment of all.	The End.

IV. CHIEF CHARACTERISTICS.

- | | | |
|--|---|--------------|
| 1. <i>Adoration of Magi.</i> | } | The Infancy. |
| 2. <i>O. B. L.'s Flight into Egypt.</i> | | |
| 3. <i>Herod's Murder of the Innocents.</i> | | |
| 4. <i>Ten Parables.</i> See table of Parables, Scheme 6. | | Ministry. |
| 5. <i>Dream of Pilate's Wife.</i> | } | Passion. |
| 6. <i>The Roman Guard at the Tomb.</i> | | |
| 7. <i>The Resurrection of Saints at O. B. L.'s Resurrection.</i> | | |

LEARN

1. From the Apostle to *forsake all covetous desires.*
2. " " Evangelist to esteem CHRIST as *King*, and let Him *rule* in your heart.
3. " " Gospel that the *two* Testaments are *one Bible*.

CXXIV

Michaelmas

Holy Angels

HYMN 423.

- I. ANGEL, that is 'Messenger,' a word expressing chief duty of these heavenly beings.

They are Pure spirits, though sometimes appearing in bodily forms.

In this *Superior* to us, in that they are appointed to take care of us. Heb. i. 14.

In other ways they will be *equal* to us after the Resurrection. L. xx. 36.

In this *Inferior* to us, in that O. B. L. took not on Him the nature of Angels. Heb. ii. 16. Therefore we, being united to CHRIST, are in Him raised above all other created beings. Eph. i. 20, 21.

The expression 'Angel of the LORD,' used in Old Testament for the manifestation of GOD Himself. Comp. Gen. xxii. 11 with 12, and Exod. iii. 2 with 6 and 14.

They were created before mankind. Job, xxxviii. 7. Called also '*Stars*.'

- II. EVIL ANGELS. See Catechising, 33.

One of the chief Angels called *Lucifer*, i.e. Light-bearing (Is. xiv. 12), on account of his power and beauty.

He *rebelled* against GOD, through pride, desiring to be equal to the Most High. Is. xiv. 14.

One third of the Angels appear to have joined this rebel (Rev. xii. 4), and under him (now called *Satan*, that is, Adversary), fought against the good Angels under S. Michael, and were expelled from Heaven. Rev. xii. 9.

Henceforward his home has been this world (Rev. xii. 12), of which he is for the present the Prince. J. xiv. 30. Eph. ii. 2.

Here (called *Devil* with other fallen angels, called devils) he wanders about seeking to destroy our souls and bodies. 1 S. Pet. v. 8.

Here they await, without hope of escape, the Judgment Day. Jude, 6.

Against them we are enlisted at our Baptism into the great Salvation Army of CHRIST, called the Catholic Church, whose Banner is the Cross.

III. THE HOLY ANGELS.

HOLY SCRIPTURE REVEALS NINE CHOIRS.

<i>Three Hierarchies.</i>	<i>References.</i>	<i>Jewish Tradition of Chief Angels.</i>
1. Seraphin. <i>Angels of fiery love.</i>	Is. vi. 2, 6.	Uriel. 2 Esdras, iv. 1. <i>Light of GOD.</i>
2. Cherubin. <i>Angels of Knowledge.</i>	Cp. Gen. ii. 17 with Gen. iii. 24. Exod. xxv. 20. GOD <i>known</i> on the mercy-seat. Ezek. i. and x. 3. Eccclus. xlix. 8. Rev. iv. 6. Tyrus compares itself to a cherub. Ezek. xxvii. 3; xxviii. 14.	[Jophiel.] <i>Beauty of GOD.</i>
3. Thrones. <i>Forming Throne of GOD.</i>	Ezek. i. Col. i. 16. Rev. iv. 2, 4. Dan. vii. 9. 'Set up,' not 'cast down.' See R.V. Rev. xx. 4.	[Zaphkiel.]
4. Dominations. <i>Lordships.</i>	Eph. i. 21. Col. i. 16.	Zadkiel. <i>Righteousness of GOD.</i>
5. Virtues. <i>Angels of strength or might.</i>	Rom. viii. 38. Eph. i. 21.	[Haniel.]
6. Powers, <i>or Authorities.</i>	Eph. i. 21. Col. i. 16.	Raphael. Tob. xii. 15. <i>Medicine of GOD.</i>

HOLY SCRIPTURE REVEALS NINE CHOIRS (*continued*).

<i>Three Hierarchies.</i>	<i>References.</i>	<i>Jewish Tradition of Chief Angels.</i>
7. Principalities. <i>Rulers.</i>	Rom., Eph., Col., supra.	Chamuel. <i>One who sees GOD.</i>
8. Archangels. <i>Chief Messengers.</i>	1 Thess. iv. 16. Jude, 9.	Michael. <i>Like GOD.</i> Josh. v. 15. Cp. Rev. xii. 7. Dan. x. 21.
9. Angels. <i>Messengers.</i> [Order of S. Thos. Aquinas.]	Passim. M. xviii. 10. Rom. supra.	Gabriel. <i>GOD'S Strength.</i> Dan. viii. 16; ix. 21. L. i. 26.

Thus S. Paul mentions seven out of the nine. See the Greek. In the A.V., *Δυνάμεις* and *Ἐξουσίαι* are both rendered 'Powers.' *Δυνάμεις* was of old translated 'Virtutes.' Bp. Andrews renders *Ἐξουσίαι* 'Authorities.' Cf. R.V. Eph. i. 21, and 1 Pet. iii. 22.

Bp. Andrews follows the *order* given in the 'Preface' of the Liturgies of S. Basil and S. James, where the nine orders are mentioned in extenso. In the Anglican only two are mentioned. In the Roman, 5.

Cf. with these nine estates the nine days from the time when O. B. L. was parted from the Apostles to Pentecost. He takes to Himself the glory of every name that is named and passes on beyond it. Eph. iv. 11. 2 Cor. iii. 18. Ps. xxiv. 9, 10. See '*The Life beyond the Grave*,' pp. 618-624, 627. F. Benson, Hayes.

Seraphin have six wings, two covering their face to express Reverence, two Humility, two their nature or office.

IV. ANGELS are our Guardians and unseen Companions. Heb. i. 14. M. xviii. 10. 1 Cor. xi. 10.

They bear our Prayers to GOD. Rev. viii. 3, 4.

„ „ „ Souls to Paradise. L. xvi. 22.

„ sorrow and rejoice with us. L. xv. 10.

„ are ministers of Grace and Wrath now. Acts, v. 19; xii. 23; xxvii. 23. 2 Sam. xxiv. 16. J. v. 4.

LESSONS.

Be grateful to GOD for their ministries.

Seek by purity to maintain Communion with them.

CXXV

S. Luke

I. EVANGELIST. II. COMPANION OF S. PAUL. III. TRADITIONS.

- I. EVANGELIST. Luke a Greek name. Probably an Hellenist. May have been one of the seventy (x. 1), as the passage is peculiar to him. Mentioned by name three times in Holy Scripture.

1. 'Luke the beloved Physician,' therefore known to Coloss. (iv. 14) in this capacity.
2. Luke 'my fellow-labourer.' Philem. 24.
3. 'Only Luke is with me,' therefore known to Timothy. 2 Tim. iv. 11. *Opportunities for writing Gospel.*

1. He may have been at Jerusalem with S. Paul, when all were scattered *except* the Apostles. Acts, viii. 1.
2. He was two years at Cæsarea, Acts, xxiv. 27; xxvii. 1, 'We.'
3. He may have visited Palestine during his seven years' stay at Philippi. See below.

II. COMPANION OF S. PAUL.

1. *Joined Paul at Troas.* (Probably sent there by him.) We judge so from the change of '*they*' to '*we*.' Acts, xvi. 9, 10. With him to *Philippi*, where left; '*they*' resumed, xvii. 1.
2. *We miss him here for seven years, 51-58 A.D.*
3. *Here we find him* in Paul's third Missionary journey, whence he accompanies him to Jerusalem. Acts, xx. 5, 6; xxi. 17.
4. The *subscription to 2 Cor.* sets forth that it was written from Philippi by Titus and Lucas. Comp. 2 Cor. viii. 18, 19. During Paul's three months' stay at Philippi (Acts, xx. 3) Luke might have been sent to Corinth with the Epist. An old tradition makes Luke a friend of Titus.
5. He is *with Paul on journey to Rome.* Acts, xxvii. 1.
6. " " in his first imprisonment. Col. iv. 14. Philem. 24.
7. " " " second " if 2 Tim. was then written.

III. TRADITIONS.

1. Born at *Antioch* in Syria (Eusebius), a city with the culture of Athens and the traffic of Corinth.

2. Here he learned medicine, and it is said (A.D. 980) painting. He painted the portrait of the B. V. M. with his *pen* if not with his *brush*.
3. One of the two who saw O. B. L. at Emmaus. *Theophylact*.
4. After the death of S. Paul preached in Dalmatia, Gallia (2 Tim. iv. 10, read Gallia), Italy, and Macedonia.
5. Martyred in Greece without trial. *Nicephorus*. Nailed to an olive-tree when upwards of 80, there being no cross at hand; probably in Bithynia. Body taken to Constantinople and placed in the Church of the Apostles by the Emperor Constantine or his son.

IV. LEARN

1. *To cultivate praise*. (When singing his Hymns in the Offices.)
2. *To rejoice in the Perfect Life and Sympathy of the Second Adam*.
3. *To honour the B. V. M.*

CXXVI

S. Luke

- I. THE GOSPEL. II. CHARACTERISTICS. III. PECULIARITIES.
- I. THE GOSPEL of 'the Second Man the LORD from Heaven.'
1 Cor. xv. 47.
- (A.) 1. 'Luke was a follower of S. Paul, and preserved in a book the Gospel which Paul preached.' Irenæus so writes—Bishop of Lyons, cir. 178 A.D.
Not exclusively Paul's Gospel, for Luke obtained facts from 'eye-witnesses.' i. 1-4.
Yet S. Paul may be said to come under this category. Gal. i. 11, 12. 1 Cor. ix. 1; xv. 8. Eph. iii. 3.
2. The Institution of the Blessed Sacrament (from which our Canon is taken) is similar in both. L. xxii. 19. 1 Cor. xi. 23.
3. The Record of O. B. L.'s Love to Jew and Gentile alike are in both. 'Justified' L. xviii. 14), common to S. Paul.
- (B.) Marcion, son of the Bishop of Sinope, an heretical reactionist from the doctrines of the Ebionites (138 A.D.), adopted S. Luke's Gospel (omitting chaps. i. and ii.), as being the most anti-Jewish; therefore Gosp. must have been in circulation cir. 120 A.D.
- (C.) Justin Martyr shows an acquaintance with it, A.D. 140-164.
- (D.) 1. If Luke was one of the seventy he had ample knowledge of O. B. L.'s Life.

2. Materials may have been collected in the Holy Land from Philippi, A.D. 51-58.

Or Gosp. compiled during the two years at Cæsarea (Acts, xxiv. 27), as there is fuller information about the Ascension in the Acts, and as S. Jerome gives Achaia and Bœotia as the place of writing, the former is more probable.

The Acts (written after the Gosp.) published not later than A.D. 65. See p. 249, II. 6.

II. CHARACTERISTICS.

(A.) *Its Universality*—might be called 'The Gospel for Mankind ;'

e.g. 1. The Genealogy (traced to Adam instead of Abraham) gives natural descent, not Royal line.

2. The Mission of the seventy, the Gentile number ; as twelve, the Jewish.

3. Style more classical ; *e.g.* Preface. Use of words ; *e.g.* 'Master' instead of Rabbi.

(B.) Luke records *conversations, observations, and remarks of others.*

(C.) *Its Completeness.* (a.) Events before O. B. L.'s Birth.

(b.) Particulars of the Resurrection and Ascension. xxiv.

(c.) Promise of the HOLY GHOST.

III. CONTENTS AND PECULIARITIES.

Contents.

1. The Preface. i. 1-4. *Peculiar.*

2. Before O. B. L.'s Ministry. i. 5—
ii. end.

3. Discourses, &c., common to M. and Mk. Especially at Capernaum and neighbourhood. iii. to ix. 50.

4. What is known as the Long Journey to Jerusalem. *Peculiar* to Luke with all its events and teaching. } ix. 51-xviii. 15.

5. The Passion, Death, Resurrection, and Ascension, xviii. 16, to end.

Trial before Herod. *Peculiar.*

Peculiar.

Ann. B. V. M.

Magnificat and Visit.

Benedictus.

Shepherds.

Purification.

Nunc Dimittis and Sim.

Anna.

The 12th year.

Peculiar.

Six Miracles, see Scheme 5.

Fourteen Parables, see Scheme 6.

There are some features added to the account of the Resurrection, and some to that of the Ascension.

CXXVII

The Church in its Outward Organization

THE CHURCH } I. GOD'S HOUSE.
 } II. GOD'S PEOPLE.

The worship of Jewish Temple was a type, and that of a Christian Church is the earthly counterpart, of the Heavenly worship; both were revealed by GOD—the first to Moses (Exod. xxx. 40), the last to S. John. Rev. iv. and v. Heb. viii. 5.

I. THE FABRIC OF THE CHURCH, *divided into two parts*, is like—

1. The Jewish Temple, with its holy and most holy places; and
2. The Mystical Body of CHRIST Itself.
Part of which is on earth, and
Part entered within the veil or screen which hides GOD'S Face.

These two Parts are—

1. *The Nave* = [ship, because still tossed on the sea of this world.]
= THE CHURCH ON EARTH, with
 - i. *The Font*, at the entrance, for Cleansing from sin in Holy Baptism.
 - ii. *The Lectern*, for the Word of GOD.
 - iii. *The Pulpit*, for Instruction.
 - iv. *The Foldstool*, for its Litanies and Supplications.
2. *The Chancel* = GATES = THE CHURCH IN HEAVEN.

[The Gate of death is the only entrance to the Heavenly, as Baptism to the Militant Church.]

The Screen should be surmounted by the Cross or Rood, to show that the Death of CHRIST is the Gate of Heaven.

- i. This is the *outer Court of Heaven*. The Place of Praise, where daily Offices are sung. Here Clergy and choir sit.

May represent Paradise.

- ii. *The Sanctuary=Inner Court*. Presence Chamber. With *The Altar, at the end*. Emblem of Sanctity. Banquet Table. Throne of GOD. Where the Lamb is in the midst of the Throne. Worshipped by Saints and Angels. Rev. iv. 2, 8, 10; v. 6; i. 13; xxi. 22. The Seven Spirits. iv. 5.

For *two Candles*, see Rev. xi. 4. For seven Lamps, Rev. i. 13.

They are lighted *by day*, to show there is no need of them in Heaven. Rev. xxii. 5.

For *Incense*, see Mal. i. 11. Rev. viii. 3.

On the *Credence* table are placed the elements before Consecration.

In early times the Bishop's Seat was beyond the Altar, facing it, and his Clergy round him.

In later, the Bishop's Throne and Sedilia for the officiating Clergy are placed at the side of it.

II. (A.) COMMANDMENTS OF THE CHURCH.

1. To observe the Festivals and Holy days appointed.
2. To observe the Fasting days with devotion and Abstinence.
3. To devote at least a tenth part of our Income to GOD.
4. Not to marry within the prohibited degrees, or during Advent or Lent.
5. To communicate at least three times in the year, of which Easter to be one.

(B.) ECCLESIASTICAL CUSTOMS.

1. To use in Temptation, before and after Prayer, and on entering Church, the sign of the Cross.
2. To bow the head at the Name of JESUS, and at the ascription of Praise to the HOLY TRINITY, and towards the Altar.
3. To bend the knee before the Blessed Sacrament.
4. To Communicate fasting.
5. To observe, as far as circumstances permit, the daily Offices of the Church and the Hours of Prayer; that is, 9, 12, 3.
6. To kneel for Prayer, stand for Praise, and sit when receiving Instruction.

CXXVIII

All Saints' Day

Ninth Article of Creed—Communion of Saints

'THE HOLY CATHOLIC CHURCH—THE COMMUNION OF SAINTS.'

- I. The last part should not be separated from the first.

The word 'Saints,' like 'faithful' in the Catechism ; that is, all the baptized who have not forfeited their baptismal sanctification.

Thus it includes all members of the Church,

whether	{	militant, expectant, or triumphant.
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So it is used generally in the Epistles. Rom. i. 7. 2 Cor. xiii. 13. Rev. xiii. 7, &c.

The Communion of Saints therefore means the common share by all those baptized into CHRIST'S Body of all life, health, joy and sorrow, temptation and victory, which belongs to CHRIST the Head.

S. Paul explains this carefully and at length in 1 Cor. xii. and Eph. iv.

The Natural Body of O. B. L., which is in Heaven, is called 'the Head' of His Mystical Body the Church which is in Heaven and earth. Eph. i. 22, 23.

We have to learn that 'CHRIST' is '*Head and Members together*,' not JESUS only. 1 Cor. xii. 12. Cf. M. xvii. 8.

That to separate CHRIST from the Church is to separate the Head from the Body ;

i.e. to *destroy both*, for they *share one life*.

The life or soul of the Church is the HOLY GHOST. 1 Cor. xii. 13.

We must not speak as if CHRIST and the Church were distinct, much less rivals.

Whatever CHRIST does or orders on earth He does or orders through the Church.

Whatever the Church on earth does or orders she does or orders by the Power and authority of CHRIST.

JESUS CHRIST, says Hooker, accounts Himself incomplete and maimed without the Church.

Because the Church is the fulness, *i.e.* the filling up of Him. Eph. i. 23.

Thus the Saints are sharers

In the Sufferings

„ Death

„ Burial

„ Resurrection

„ Treatment

„ Glory

„ Eternal Life

„ Persecution

„ Labour

of CHRIST.

Col. i. 24.

Col. iii. 3.

Rom. vi. 3, 4.

Col. iii. 1.

M. xxv. 40.

J. xvii. 22.

J. xvii. 2.

Acts, ix. 4.

1 Cor. iii. 9.

II. Therefore Honour paid to the Saints is not Idolatry.

The Saints are to be honoured because of the Grace that is in them, as the Royal blood is honoured in younger members and branches of the reigning family. But the Honour due to GOD, viz. Worship and Sacrifice, must be carefully distinguished from that which may be paid to the Saints.

And as the eye and ear, hand and foot, &c., co-operate or hold communion through the Brain,

So do the Baptized hold communion with each other through the Head; *i.e.* JESUS CHRIST.

Death does not alter this relationship.

The Saints in Earth and the Saints in Heaven, live in communion with each other through their Head.

Thus, as we pray for the faithful departed, so do they (we may suppose) pray for us. 2 Tim i. 18.

III. What we have to fear is being cut off from the Body by sin.

When this is done on earth it is called Excommunication. 1 Cor. v. 5; 1 Tim. i. 20; and the Burial Office Rubric.

When this shall be done at the Judgment it is called Damnation. J. xv. 6. M. vii. 19.

Excommunication is a means to bring us to Repentance, and so save us being cut off at the last. J. xv. 2. Is. xlviii. 9.

We can excommunicate ourselves if we wilfully join in heresy or schism, or obstinately withdraw ourselves from Sacraments and means of Grace.

RESOLVE

1. To reverence the blessed dead.
2. To imitate the example of the Saints.
3. To jealously guard our Christian Unity.
4. To pray for the Reunion of Christendom.

CXXIX

All Saints' Day

Holy Catholic Church—Communion of Saints

NINTH ARTICLE OF CREED.

I. (A.) *The Founding of the Church.*

1. *The Promise.* Mal. i. 11.
2. „ *Coming of CHRIST.* Is. lxi. 1. J. i. 14.
3. „ *Call of the Apostles.* M. x. 1. L. xxii. 29.
4. „ *Commission.* M. xxviii. 18.
5. „ *Pentecost.* Acts, ii. 1.

(B.) *Emblems of the Church.*

1. *The Field.* M. xiii. 24, in which there are nevertheless Tares. Cp. Art. XXVI.
2. „ *Vineyard.* Is. v. 1.
3. „ *Fold.* J. x. 2.
4. „ *Net.* J. xxi. 4.
5. „ *Mustard seed.* M. xiii. 31.

Setting forth, 1. Its breadth and Catholicity ; 2. Its limits and richness ; 3. Its separation and Protection ; 4. Its Mission ; 5. Its Life and growth and Extension.

II. (A.) *As the Kingdom of GOD is one*, all subjects of the King share certain benefits and privileges.

In a city all citizens share the same streets, parks, and fountains.

In the Church of GOD all have a part in Salvation, Gifts of Grace, Blood of JESUS.

- (B.) *The noble deeds of one citizen benefit all ; e.g.* Lady Burdett-Coutts and Market, Sir E. Wilson and Obelisk, Peabody, &c. So the good works of the just do not profit one only, but all. In this sense (Rom. xiv. 7) no one prays, fasts, or suffers for himself alone, but for all. 1 Cor. xii. 14-27.

- (C.) *Distances of Time and Place*, and limited knowledge on the part of some citizens, do *not* frustrate the public good done ; *e.g.* a British resident in Malay Straits may by justice and morality add to the glory of England.

An army is one army in crossing a river, though part be on one side and part on the other.

So the Saints with GOD benefit us by their prayers, the Martyrs by suffering, and the Doctors by teaching ; *e.g.*, S. Alban, first British Martyr ; S. Hilda by her prayers ; Dr. Pusey by his teaching.

A procession is one, though part be out in the cold Christmas night and part in the beautifully lighted Church.

- III. *The Saints to-day are not the great ones only*, as Apostles, but those unknown to us and known to GOD only. Rev. vii. Epist. 'The milky way' gives light to us, but GOD only knoweth each star. Ps. cxlvii. 4. So O. B. L. knows each Saint or Martyr, though we know nothing of him. Rev. ii. 13.
They may be despised as beggars on earth. L. xvi. 22.

IV. *Still expectant.*

Waiting for the Regeneration of all things.

1. Some in Paradise. L. xxiii. 43, or,
2. „ under the Altar. Rev. vi. 9-11.

Latter part of Collect in the Burial Office.

LEARN

1. To thank GOD for the Saints, and to value their prayers. Rev. viii. 3. 4.
2. To pray for all living, and faithful departed. 2 Tim. i. 16, 18.
3. To imitate the Saints. Collect for Festival. Phil. iii. 13, 14.
4. Remember their sympathy and interest in us. Heb. xii. 1.

CXXX

Dedication Festival

The Temple and the Church

CHURCH, *i.e.* 'Of or belonging to the LORD.'

I. DEDICATIONS IN OLD TESTAMENT.

- (A.) Patriarchs had no Temple, yet built *Altars*.

Abraham probably had special place where to meet GOD. Gen. xvii. 22 ; xviii. 33.

The place where GOD specially meets us is Sacred, Dedicate,
Though GOD is everywhere,

(B.) *Moses* made the *Tabernacle* after the pattern given him in the Mount. Exod. xxv. 9.

Tabernacle was for GOD's House, where He was to be worshipped.

Comprises three parts. { Outer Court.
Holy Place.
Holy of Holies. [Ark, Mercy Seat.]
Exod. xxv. 22.

(C.) *Temple*. Three great Dedications.

1. *Solomon's*, built by GOD's command. 1 Chron. xxii. 9, 10. 1 Kings, ix. 3. Filled by GOD's Presence. 2 Chron. vii. 1. [Destroyed by Nebuchadnezzar.]

2. *Ezra's*. Ezra, vi. 16. [Polluted by Antiochus. Swine's flesh offered.]

3. *Herod's*. Glorified by O. B. L.'s Bodily Presence. 'Glory of this latter house greater,' &c. Hag. ii. 9. [Destroyed by Titus.]

It lacked certain things. See Catechising, 52.

II. CHRISTIAN CHURCH.

Contrast the Glory of the Temple with the first Christian Churches. An Upper Room. Consecrated by first Eucharist—Spiritual Glory.

Church in Apostolic times, Private houses, Caves, Cellars, Tombs. First Church in England was built of *mud* at Glastonbury.

Now wealth of the world poured out on the Church's shrines throughout Christendom. Kings' palaces are poor compared with His Houses, Who when on earth had not where to lay His Head.

We come to Church for

A. What we can *give*. This is the *end* of our coming.

B. What we can *get*. This is the means to that end.

A. is the more blessed. Acts, xx. 35.

A. WHAT DO WE COME TO CHURCH FOR? *To offer GOD our*

1. *Worship*. (a.) *Love*. M. xxii. 37. See Cat. 22.

(b.) *Adoration*.

(c.) *Offering of all*. Prostration of Creature. Pr. of Oblation. In marriage 'worship of body.'

2. *Praise* for His Essential Holiness. Ter Sanctus. Gloria in Excelsis. 'For Thy great Glory.'

3. *Thanksgiving.* For Creation, Preservation, Redemption. The Seven Pss. of Thanksgiving are viii., xxx., xxxiv., ciii., cxi., cxxxviii., cxlv.

To pay our respects to GOD.

Officers and Ministers of the Queen would not be accounted to serve her, even if they were loyal, unless they attended Court.

To give Him our best. The Widow's mite, and Mk. xiv. 8.

S. Peter's at Rome partly built by Indulgences.

Illustrate by gifts in your own Church.

We come to meet GOD. Objected. 'But we cannot see Him.'

Story. S. Augustine, Canterbury, and heathen king. *King:* 'Here is my God. I see him in the sun and stars. Here is my image (idol); I cannot see yours.' *S. Augustine:* 'You have not eyes to see Him.'

B. WHAT DO WE COME TO CHURCH FOR? *To receive Grace by*

1. *Prayer.*

Prayer sets in motion all great powers. GOD attaches many good things to prayer. Princess of Wales launched a great ironclad by turning a little silver handle in a box in the dockyard. Story of young Malvern officer in Egypt, lying wounded in the neck, saw Arab come with rope and drag about the wounded round him. Expected his turn next. Put up feeble prayer.. In a few minutes heard the well-known gallop of the Life Guards coming to fetch off the wounded. Saved!

2. *Food.* Holy Com., 'Except ye eat,' &c.

3. *Instruction.* Objection: 'I can read Bible at home.' Yes, but HOLY GHOST resides in the Body, and acts through the Teaching of the Body as well as by the Bible. Bible a Dictionary. We require a Creed and Treatise=Church's course. We miss so much by Ignorance; *e.g.*

Gas=HOLY GHOST enlightens Intellect in Church.

Steam=Ghostly strength granted us to exercise virtues.

Electricity=In Church, soul corresponds with GOD;

These useless for so many thousand years owing to our ignorance how to use them. So spirit-world full of great forces. We must learn their use.

Special manifestations to those coming to worship in Temple:

Isaiah saw glory of GOD. Is. vi.

Zacharias and angel. L. i. 9, 11.

Simeon and Anna. L. ii. 27, 38.

Wherever we are it is our privilege to go to Church ; when prevented, join in spirit. Daniel (vi. 10) knelt, face towards Jerusalem.

We are trained by Church worship here for the worship of the heavenly Temple of the New Jerusalem.

CXXXI

Harvest

Nature a Type of Grace

LEARN BY HEART, MK. iv. 14-20.

Nature a witness of GOD. Acts, xiv. 17.

I. O. B. L. called The Seed

Its death or germination. J. xii. 24.

„ Root. Is. xi. 10.

„ Branch, Zech. vi. 12.

„ Tree. Ps. i. 3. Rev. xxii. 2. Bearing Leaves, evergreen ; Fruit in due season.

II. O. B. L.'s Life on earth like that of a seed.

1. The Dew descended at His Birth and Baptism.

2. Early Storms ; e.g. Circumcision, Flight, Hardships.

3. The Sunshine fell on His early Ministry ; they would make Him a king.

4. „ Cold of sorrow when He fled from Nazareth or wept over Jerusalem. L. iv. 30 ; xix. 41.

5. „ Blasts of Jewish opposition.

6. Burning Heat of His Passion.

7. Betrayal cut Him down as with a sickle.

8. Threshing of Gethsemane.

9. Death and Germination of the Cross. J. xii. 24, 32. 1 Cor. xv. 36.

10. Then borne to the oven of the grave.

III. Corn. GOD's special gift to man. None wild.

Vine. Also needs cultivation.

These two principal products of Harvest the elements of the Eucharist.

Also types of our union in Christ. { Corn. 1 Cor. x. 17.
Vine. J. xv. 1-16.

IV. *The Parallelism holds good in our Spiritual Life.*

WORK OF NATURE.

WORK OF GRACE.

- | | |
|--|---|
| 1. The seed has life in itself.
J. v. 26. | O. B. L. and His Truth self-existent. |
| 2. The seed is placed in the ground. | Grace is given to man in Holy Baptism. The word is preached to him. See p. 245. |
| 3. The life of the seed becomes dependent on things external to itself—the ground, rain, sunshine—and is identified with them. | Grace co-operated with becomes inherent righteousness. Grace and the soul are one in the just man. Mk. iv. 26–29. M. vii. 18. |
| 4. Growth mysterious. | The work of Grace only visible in its effect. 1 Cor. ii. 11. |
| 5. „ a test of life. | 2 Pet. iii. 18. Grow in Grace, &c. |
| 6. Fruit not external to the tree. | Righteousness consists not in acts, but in character. M. vii. 18. |
| By flowers understand Faith, by fruit Good Works. <i>S. Bern., quoted by Quarles.</i> | |
| 7. Fruit brought forth. | Heb. vi. 7. |
| 8. „ test of true life. | M. vii. 16, ff. L. xiii. 6. Rom. vi. 22. Gal. v. 22. Col. i. 10. |
| 9. The end of fruitlessness.
Fig-tree cursed. M. xxi. 19. | M. iii. 10. L. iii. 9. |
| 10. End of bad fruits. | Heb. vi. 8. Rom. vi. 21 ; vii. 5. |
| 11. Reapers. | Angels. |
| 12. Harvest. | Separation. Judgment. |

Miss. Anec. 86

CXXXII

Hospital Sunday**Seven Corporal Works of Mercy**

Why has the body a special sanctity to the Christian ?

Because—I. The SON of GOD took *flesh*.2. The Body is the *Temple* of the HOLY GHOST.We owe *Hospitals* to Christianity.

-
- I. TO FEED THE HUNGRY.
 Shobi, Machir, and Barzillai fed David. 2 Sam. xvii. 29.
 Widow of Zarephath fed Elijah. 1 Kings, xvii. 9.
- II. TO GIVE DRINK TO THE THIRSTY.
 Angel of GOD to Hagar. Gen. xxi. 17, 19.
 Rebekah to Eliezer. Gen. xxiv. 46.
 To neglect to do this is to be like 'clouds without water.' Jude, 12.
- III. TO CLOTHE THE NAKED.
 The Heads of Ephraim the Captives of Judah. 2 Chron. xxviii. 15.
 Dorcas. Acts, ix. 39.
Preacher's Prompt., 90.
- IV. TO VISIT THE PRISONERS.
 Ebed-Melech. Jer. xxxviii. 8, 9; xxxix. 16, 17.
 S. Leonard. Died 559. Obtained the release of many captives.
 In Worcester his Festival was kept as half-holiday in 1240.
 S. Vincent de Paul. Died 1660. At Marseilles he visited the convicts. One young man's case was particularly distressing, his wife and children starving in his absence. The Saint procured his release by substituting himself in the gang. The friends of the Saint, not hearing from him for so long, made inquiries, found him, and obtained his release. *Wilson's Life*.
Preacher's Prompt., 83.
- V. TO SHELTER THE STRANGER.
 Example of S. Andrew. J. xii. 20, 22.
 A qualification for the Order of Widows. 1 Tim. v. 10.
 Apostolic injunction. Heb. xiii. 2. Who?
- VI. TO VISIT THE SICK.
 S. Francis Xavier, waiting at Venice to go to the Holy Land in 1537, attended Hospital of Incurables. He passed whole nights with the worst cases, and in one case sucked the purulent matter from an ulcer that all others shunned, and for ever after he was master of his own will.
- VII. TO BURY THE DEAD.
 Abraham and Sarah. Gen. xxiii. 4.
 GOD and Moses. Deut. xxxiv. 5, 6.
 The Old Prophet. 1 Kings, xiii. 31. Tobit, xii. 12.

John the Baptist. M. xiv. 12.

S. Stephen. Acts, viii. 2.

O. B. L. Himself. M. xxvii. 57.

If done from love of JESUS counted as done to Him. M. xxv. 35-40.

Since O. B. L. identifies Himself with His Members. Acts, ix. 4.

CXXXIII

Day of Intercession

Foreign Missions

Preliminary. The Apostles' Creed and the LORD'S Prayer both begin with a pronoun; the one personal, the other possessive. The former implies the necessity for individual belief, the latter the universality of the Fatherhood of GOD. The one, like a needle, touches the very centre of personal faith; the other, like a thread of gold, embraces the whole world in one vast family.

The first word then of Christian Prayer suggests the need and scope of missionary enterprise, while the clause which follows, 'Thy kingdom come,' gives concise expression to the prayer that the whole world may be brought under the power of Redeeming Grace.

I. A PLAIN COMMAND. 'Go ye.' M. xxviii. 19. How can we obey this distinct injunction? We can

1. Go in thought and intercession.
2. Help to send others.
3. Support and encourage others who go.
4. Allow (ungrudgingly) our relatives or friends to go.
5. Go ourselves.

Difficulties, seeming failure and disaster, count for nothing in the face of a Divine Command. The Duke of Wellington, asked by a young clergyman if he did not think it almost useless to preach the Gospel to the Hindoos, replied: 'Look, sir, to your marching orders—"Preach the Gospel to every creature."'

II. A MARK OF VITALITY.

Missionary Zeal is evidence of spiritual life in individuals, parishes and churches, and conversely, indifference and indolence as regards Missions denote the decline and death of Faith. All the religions of the world may be divided into Missionary and non-Missionary; and of all, only three have a distinctly missionary character—Buddhism, Mohammedanism, and Christianity.

'The Missionary Character is the heart-blood of a religion and all non-missionary religions, *e.g.*, the Parsee, Jewish, and Brahminical are dying or dead religions.' *Max Müller*.

The revival during the last half century in the Church of England has been remarkably evidenced by Missionary activity. Growth is the condition and proof of life.

III. A CHANNEL OF BLESSING.

(1.) Perhaps even more so to those who send or carry the Gospel to distant lands than to those who receive it. For 'it is more blessed to give than to receive.' The Church is most Christlike when giving in sacrifice, and the sacrificial lives of such men as Xavier, Mackenzie, Paterson, Hannington, &c., are legacies of untold spiritual blessing. 'Give and it shall be given unto you.'

(2.) Missionary labour is the most practical mode of combating unbelief and of deepening personal conviction.

IV. A DEBT OF GRATITUDE.

Out of sheer gratitude we ought to be zealous in promoting Foreign Missions.

What England owes to Missionaries. Give account of the Conversion of England.

The Church of England, as compared with other lands, has rich resources of faith, devotion, learning, and gold.

Beware of selfish enjoyment, isolation, and indifference.

1 John, iii. 17.

CXXXIV

Watch Night

Time

Eph. v. 16. Redeeming the time.

Definition. We are generally content to define by comparison.

e.g. 'Time like an ever-rolling stream bears all its sons away.'

Or, An all-embracing Ocean tide, on which we and all the universe swim like exhalations which are, and then are not.

Or, A Reaper laying all low with merciless sweep of scythe.

Or, A white-haired Sexton digging graves for all things.

We are content to define by comparison, because we can do no otherwise, for really Time is not a fact, but a Phantom—a Phantom of succession.

Time is simply the *Law* of things that change.

Man, not Time, is moving on. We are moving in sad procession across the isthmus of the present life, which parts the two great oceans.

'From the great deep to the great deep we go.'

'It is not Time that flies,
'Tis we, 'tis we are flying;
It is not Life that dies,
'Tis we, 'tis we are dying.
Time and eternity are one;
Time is eternity begun;
Our life can know no dying.'

We cannot understand Time without reference to his twin-brother Space. For all our measures of time depend upon the position in space of certain objects. The Angels read the flight of time by position of heavenly bodies, as we read the hands of a clock.

I. RELATION OF TIME TO GOD.

Hence we see that with GOD there is no past and future, but only the Present. Because He is *everywhere*; and every act ever done is echoing now *somewhere*—where He is, and is therefore now Present with Him.

GOD acts on us in Time, but He Himself is the Bourne of our journey.

He is the great 'I AM' (Ex. iii. 14)—the Self-existent.

In GOD is no time, for He is Spirit, Will, Righteousness, and Love, and in none of these qualities does the idea of Time appear. Eternity includes no sense of succession, but represents life as fully possessed.

II. HENCE TIME DOOMED TO PERISH.

As everything must perish which has no part in GOD.

Visible tendency to this. The Material Universe will naturally run down and collapse into one lifeless mass of inert matter—and then all our present measures of time will be lost.

Imagine a lost soul in Hell in the bowels of the Earth. No sight of sun, moon, or stars—no perception of flight of time.

We often find our sense of flight of time upset in dreams, and in states of high excitement and intense application.

We also, when old, remember the events of youth better than those of middle life—in doing so we bid defiance to time, and tell him that our minds shall work not according to his law, but according to some other law.

'Attired with stars we shall for ever sit,
Triumphing over Death, and chance, and thee, O Time!'

And the Doom of Time is not a matter merely of human speculation, but of Divine certainty, for the Angel will swear that there shall be Time no longer. Rev. x. 6. [Yet see R. V., American Notes.]

III. BUT LIKE GOD WE MAY REDEEM TIME BY WORKING IN IT.

It cannot be as if Time had never been. To destroy the past is the one thing which GOD cannot do. The hours 'perish and are recorded.' Time is our estate and the most important possession that GOD has given us.

We all have time, however little else we have. As only the present moment is ours, the Devil seeks to rob us of it by diverting our attention from it: recalling to our memory the past, or suggesting excellent action in the future. Let us give all our thoughts to the *present*, lest we be defrauded of that which only is our own.

Inscription on sun-dial, 'Ex hoc momento pendet æternitas.'

New Years' Days, Birthdays, are milestones on the path of life.

To dream of future usefulness is to be like old Emperor of Russia, who always wanted to take a second step before he took the first.

GOD occupies His time unhasting, unresting.

To those who work hardest time passes quickest.

Waiting upon Providence is gambling away opportunities.

Take care of the days and the years will take care of themselves.

'Singulos dies singulas vitas puta,
Nihil interest inter diem et sæculum.'

'The more we live, more brief appear
Our Life's succeeding stages;
A day to childhood seems a year,
And years like passing ages.

Trust no future, howe'er pleasant,
Let the dead past bury its dead;
Act, act in the living present
Heart within, and GOD o'erhead.'
Eccles. ix. 10-12.

'Id ago, ut mihi instar tortius vitæ sit dies,
Ut moriens vivam, vivo ut moriturus.'

TABLE OF GOSPELS.

Subjects Classified.

	MIRACLES.	PARABLES.	O. B. L.'s DISCOURSES.	HISTORICAL.
1 Advent.	Entrance into Jerusalem. M. xxi. 1-13.
2 Advent.	Judgment. L. xxi. 25-33.	O. B. L.'s testimony to S. John Baptist. M. xi. 2-10.
3 Advent.	S. John Baptist's testimony to O. B. L. J. i. 19-28.
4 Advent	Divine Genealogy. J. i. 1-14.
Christmas Day
S. Stephen.	Over Jerusalem. M. xxiii. 34-39.	.....
S. John Evangelist	Future of S. John Evangelist. J. xxi. 19-25. .....	.....
Holy Innocents	Massacre of Holy Innocents. M. ii. 13-18.
Sunday after Christmas.	Birth of O. B. L. M. i. 18-25.
Circumcision.	Shepherds, Circumcision. L. ii. 15-21.
The Epiphany.	Herod and the Magi. M. ii. 1-12.
1 Sunday after "	Twelve years old. L. ii. 41-52.

TABLE OF GOSPELS (*continue*).

	MIRACLES.	PARABLES.	O. B. L.'s DISCOURSES.	HISTORICAL.
2 Sunday after Epiphany	Cana. J. ii. 1-11. (P.)	.....	.....	.....
3 Sunday after „	Leper. Centurion's Servant. M. viii. 1-13.	.....	.....	.....
4 Sunday after „	Sea stilled. Swine. M. viii. 23-34.	.....	.....	.....
5 Sunday after „	.....	Tares and Wheat. M. xiii. 24-30.	.....	.....
6 Sunday after „	.....	.....	Judgment. M. xxiv. 23-31.	.....
Septuagesima.	.....	Labourers in Vineyard. M. xx. 1-16. (P.)	.....	.....
Sexagesima.	.....	The Sower. L. viii. 4-15.	.....	.....
Quinquagesima.	Blind. L. xviii. 31-43.	.....	Announces His Passion.	.....
Ash Wednesday.	.....	.....	On Fasting. M. vi. 16-21	.....
1 Sunday in Lent.	.....	.....	.....	The Temptation. M. iv. 1-11.
2 Sunday in Lent.	Daughter of Canaanish Woman. M. xv. 21-28.	.....	.....	.....
3 Sunday in Lent.	.....	.....	On Demoniacal Possession, 'Strong Man.' L. xi. 14-28.	.....
Mid-Lent Sunday.	Feeding of the five thousand. J. vi. 1-14.	.....	.....	.....

Passion Sunday.	.....	Sinless, 'I am,' J. viii. 46-59.	.....
Palm Sunday.	.....	.....	Passion. M. xxvii. 1-54
Monday in Holy Week.	.....	.....	Passion. Mk. xiv. 1-72.
Tuesday in Holy Week.	.....	.....	Passion. Mk. xv. 1-39.
Wednesday in Holy Week.	.....	.....	Passion. L. xxii. 1-71.
Maunday Thursday.	.....	.....	Passion. L. xxiii. 1-49.
Good Friday.	.....	.....	Passion. J. xix. 1-37.
Easter Eve.	.....	.....	The Burial. M. xxvii. 57-66.
Easter Day.	.....	.....	The Resurrection. J. xx. 1-10.
Monday in Easter Week.	.....	.....	Emmaus. L. xxiv. 13-35.
Tuesday in Easter Week.	.....	.....	Appears to twelve. L. xxiv. 36-48.
Low Sunday.	.....	.....	Appears to twelve. Commission. J. xx. 19-23.
2 Sunday after Easter.	.....	Good Shepherd. J. x. 11-16.	.....
3 Sunday after Easter.	.....	'A little while.' J. xvi. 16-22.	.....
4 Sunday after Easter.	.....	Promise of Comforter. J. xvi. 5-15.	.....

TABLE OF GOSPELS (*cont. nuen*).

	MIRACLES.	PARABLES.	O. B. L.'s DISCOURSES.	HISTORICAL.
Rogation Sunday.	'I go to the FATHER.' J. xvi. 23-33.	.....
Ascension Day.	The Ascension. Mk. xvi. 14-20.
Sunday after Ascension.	What should be when the Comforter came. J. xv. 26-xvi. 4.	.....
Whitsun Day.	Loving obedience and Comforter. J. xiv. 15-31.	.....
Monday in Whitsun Week.	Lover of Truth cometh to the light. J. iii. 16-21.	.....
Tuesday in Whitsun Week.	Door of Sheepfold. J. x. 1-10.	.....
TRINITY Sunday.	With Nicodemus. J. iii. 1-15.	.....
1 Sunday after TRINITY.	Dives and Lazarus. L. xvi. 19-31. (P.)	.....	.....
2 Sunday after TRINITY.	The Great Supper. L. xiv. 16-24. (P.)	.....	.....
3 Sunday after TRINITY.	The Lost Sheep and piece of money. L. xv. 1-10.	.....	.....
4 Sunday after TRINITY.	Brotherly Equity. L. vi. 36-42.	.....
5 Sunday after TRINITY.	First Draught of Fishes. L. v. 1-11. (P.)	.....	.....	.....

6 Sunday after TRINITY.	.....	.....	New Law of Holiness exceeds old. M. v. 20- 26.	.....
7 Sunday after TRINITY.	Feeding of four thou- sand. Mk. viii. 1-9.	.....	.....	.....
8 Sunday after TRINITY.	.....	.....	Caution against false Prophets, Fruits the test. M. vii. 15-21.	.....
9 Sunday after TRINITY.	.....	Clever Steward. L. xvi. 1-9. (P.)	.....	.....
10 Sunday after TRINITY.	.....	.....	.....	Weeping over Jerusa- lem. Cleansing the Temple. L. xix. 41- 47.
11 Sunday after TRINITY.	.....	Pharisee and Publican. L. xviii. 9-14. (P.)	.....	.....
12 Sunday after TRINITY.	Deaf and Impediment. Mk. vii. 31-37. (P.)	.....	.....	.....
13 Sunday after TRINITY.	.....	Good Samaritan and Charity, Sum of New Law. L. x. 23-37. (P.)	.....	.....
14 Sunday after TRINITY.	Ten Lepers, one Sa- maritan. L. xvii. 11- 19. (P.)	.....	.....	.....
15 Sunday after TRINITY.	.....	.....	One of two Masters, Calinness. M. vi. 24-34.	.....
16 Sunday after TRINITY.	Widow's Son. L. vii. 11-17. (P.)	.....	.....	.....
17 Sunday after TRINITY.	Dropsy, and Chief seats. L. xiv. 1-11. (P.)	.....	.....	.....
18 Sunday after TRINITY.	.....	.....	The Counter question, Son of David. M. xxii. 34-46.	.....

TABLE OF GOSPELS (*continued*).

	MIRACLES.	PARABLES.	O. B. L.'s DISCOURSES.	HISTORICAL.
19 Sunday after Trinity.	Palsy, to show sin forgiven. M. ix. 1-8.	.....	.....	.....
20 Sunday after TRINITY.	.....	Wedding Garment. M. xxii. 1-14. (P.)	.....	.....
21 Sunday after TRINITY.	Nobleman's Son. J. iv. 46-54. (P.)	.....	.....	.....
22 Sunday after TRINITY.	.....	Unmerciful Servant. M. xviii. 21-35. (P.)	.....	.....
23 Sunday after TRINITY.	.....	.....	Tribute money. M. xxii. 15-22.	.....
24 Sunday after TRINITY.	Ruler's Daughter, and Woman with issue. M. ix. 18-26.	.....	.....	.....
25 Sunday after TRINITY.	Feeding five thousand. J. vi. 5-14.	.....	.....	.....
S. Andrew.	.....	.....	.....	His Call. M. iv. 18-22.
S. Thomas.	.....	.....	.....	His doubt and solving. J. xx. 24-31.
Conversion of S. Paul.	.....	.....	On the glory of the twelve. M. xix. 27-30.	.....
The Purification.	.....	.....	.....	Purification and Presentation in Temple. L. ii. 22-40.
S. Matthias.	.....	.....	Prayer to His FATHER, and Invitation, M. xi. 25-30.	.....

Annunciation of B. V. M.	.....	.....	.....	The Annunciation. L. i. 26-38.
S. Mark.	.....	.....	I the Vine, ye the branches. J. xv. 1-11.	.....
SS. Philip and James.	.....	.....	I the Way, Truth, Life, one with FATHER. J. xiv. 1-14.	.....
S. Barnabas.	.....	.....	His love to His own. J. xv. 12-16.	.....
Nativity of S. John Baptist.	.....	.....	.....	Birth and Benedictus. L. i. 57-80.
S. Peter.	.....	.....	The future commission.	His Confession of O. B. L. M. xvi. 13- 19.
S. James.	.....	.....	.....	Salome's Petition. M. xx. 20-28.
S. Bartholomew.	.....	.....	.....	Strife about greatest. Promise of thrones. L. xxii. 24-30.
S. Matthew.	.....	.....	.....	His Call. M. ix. 9-13.
SS. Michael and All Angels.	.....	.....	Be as children, whose Angels, &c. M. xvii.; 1-10.	.....
S. Luke.	.....	.....	.....	Mission of the seventy. L. x. 1-7. (P.)
SS. Simon and Jude	.....	.....	Love and suffering, and Comforter. J. xv. 17-27.	.....
All Saints.	.....	.....	Beatitudes. M. v. 1-12.	.....

In the above Table, where (P) is added, it shows that the passage is peculiar to the Evangelist in which it occurs.

There are Offices provided for fifty-four Sundays, besides the possible one of the Circumcision for a 2nd Sunday after Christmas. Thus always two, and sometimes more, Offices are not used. The ones generally omitted are the 5th and 6th after Epiphany, and the 24th after TRINITY. If all the Epiphany Offices are taken up, then more of the TRINITY ones (counting backwards from the 24th inclusive) are omitted, and *vice versâ*.

In the Sunday Gospels we have nineteen discourses of O. B. L., nineteen miracles, and thirteen parables; ten are historical, though most of these last contain O. B. L.'s own words.

The miracles of feeding are three in the year, Mid-Lent and the 7th and 25th Sundays after TRINITY. They occur at about four months' interval, and may always be used for teaching on Holy Communion. Surely this is not accidental! To these may be added the parables of 'The Great Supper' and 'The Wedding Garment' (2nd and 20th Sundays after TRINITY) as appropriate to Holy Communion, though other subjects are given in the scheme.

Holy Baptism is given for a subject three times on important Sundays; viz. Circumcision, 4th Easter, and the 6th after TRINITY.

FOURTEEN BEATITUDES

bestowed upon the just in Heaven, according to S. Anselm,
(Born 1033, died 1109.)

Of Body.

Pulchritudo.
Agilitas.
Fortitudo.
Libertas.
Sanitas.
Voluptas.
Longævitæ.

Of Soul.

Sapientia.
Amicitia.
Concordia.
Honor.
Potestas.
Securitas.
Gaudium.

TABLE OF EPISTLES.

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„ xl. 1-11.	S. John the Baptist.	„ vi. 3-11.	6 Trinity.
„ l. 5-11.	Tuesday in H. Week.	„ vi. 19-23.	7 Trinity.
„ lxiii. 1-19.	Monday in H. Week.	„ viii. 12-17.	8 Trinity.
Jer. xxiii. 5-8.	25 Trinity.	„ viii. 18-23.	4 Trinity.
Joel, ii. 12-17.	Ash Wednesday.	„ x. 9-21.	S. Andrew.
Mal. iii. 1-5.	Purification B. V. M.	„ xii. 1-5.	1 Epiphany.
Acts, i. 1-11.	Ascension Day.	„ xii. 6-16.	2 Epiphany.
„ i. 15-26.	S. Matthias.	„ xii. 16-21.	3 Epiphany.
„ ii. 1-11.	Whitsun Day.	„ xiii. 1-7.	4 Epiphany.
„ v. 12-16.	S. Bartholomew.	„ xiii. 8-14.	1 Advent.
„ vii. 55-60.	S. Stephen.	„ xv. 4-13.	2 Advent.
„ viii. 14-17.	Whitsun Tuesday	1 Cor. i. 4-8.	18 Trinity.
„ ix. 1-22.	Conversion S. Paul.	„ iv. 1-5.	3 Advent.
„ x. 34-43.	Easter Monday.	„ ix. 24-27.	Septuagesima.
„ x. 34-48.	Whitsun Monday.	„ x. 1-13.	9 Trinity.
„ xi. 22-30.	S. Barnabas.	„ xi. 17-34.	Maunday Thursday.
„ xi. 27	{ S. James.	„ xii. 1-11.	10 Trinity.
„ xii. 3.		„ xiii. 1-13.	Quinquagesima.
„ xii. 1-11.	S. Peter.	„ xv. 1-11.	11 Trinity.
„ xiii. 26-41.	Easter Tuesday.	2 Cor. iii. 4-9.	12 Trinity.

2 Cor. iv. 1-6.	S. Matthew.	2 Tim. iv. 5-15.	S. Luke.
„ vi. 1-10.	1 Lent.	Heb. i. 1-12.	Christmas Day.
„ xi. 19-31.	Sexagesima.	„ ix. 11-15.	Passion Sunday.
Gal. iii. 16-22.	13 Trinity.	„ ix. 16-28.	Wed. in Holy Week.
„ iv. 1-7.	Sun. after Christmas.	„ x 1-25.	Good Friday.
„ iv. 21-31.	Mid-Lent.	Jas. i. 1-12.	SS. Philip and James.
„ v. 16-24.	14 Trinity.	„ i. 17-21.	4 Easter.
„ vi. 11-18.	15 Trinity.	„ i. 22-27.	5 Easter.
Eph. ii. 19-22.	S. Thomas.	I Pet. ii. 11-17	3 Easter.
„ iii. 1-12.	Epiphany.	„ ii. 19-25.	2 Easter.
„ iii. 13-21.	16 Trinity.	„ iii. 8-15.	5 Trinity.
„ iv. 1-6.	17 Trinity.	„ iii. 17-22.	Easter Eve.
„ iv. 7-16.	S. Mark.	„ iv. 7-11.	Sun. after Ascension.
„ iv. 17-32.	19 Trinity.	„ v. 5-11.	3 Trinity.
„ v. 1-14.	3 Lent.	I John, i. 1-10.	S. John the Evang.
„ v. 15-21.	20 Trinity.	„ iii. 1-8.	6 Epiphany.
„ vi. 10-20.	21 Trinity.	„ iii. 13-24	2 Trinity.
Phil. i. 3-11.	22 Trinity.	„ iv. 7-21.	1 Trinity.
„ ii. 5-11.	Palm Sunday.	„ v. 4-12.	Low Sunday.
„ iii. 17-21.	23 Trinity.	Jude, 1-8.	SS. Simon and Jude.
„ iv. 4-7.	4 Advent.	Rev. iv. 1-11.	Trinity Sunday.
Col. i. 3-12.	24 Trinity.	„ vii. 2-12.	All Saints.
„ iii. 1-7.	Easter Day.	„ xii. 7-12.	S. Michael.
„ iii. 12-17.	5 after Epiphany.	„ xiv. 1-5.	Holy Innocents.
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